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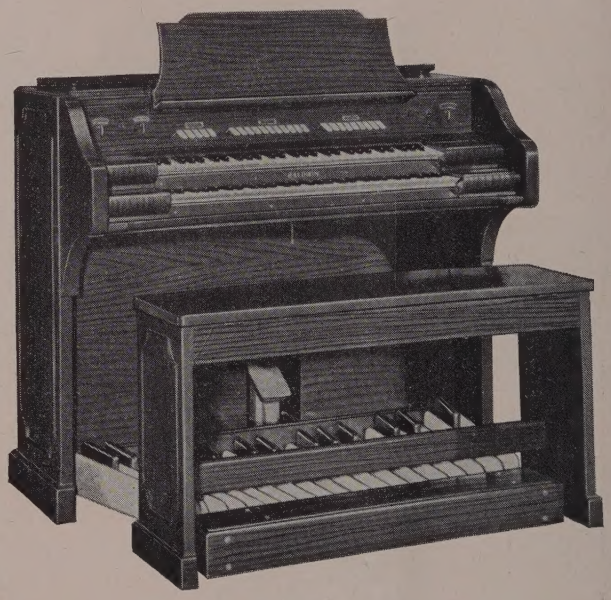

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by Earl Riney

Happiness is not attained through self-gratification but through fidelity of purpose.—Helen Keller

* * *

Those who bring sunshine into the lives of others cannot keep it from themselves.

* * *

The most Christ-like life is one which is always keyed to the note of praise and thanksgiving.

* * *

Gratitude is the memory and homage of the heart.

* * *

Human gratitude should be the response of divine grace.

* * *

Think and thank on Thanksgiving day.

* * *

God's blessings fall on us unawares—the more reason for thanksgiving.

* * *

Thankfulness for God's mercies is a sure guarantee against indifference and selfishness.

* * *

What a grand world this would be if we could forget our troubles as easily as we forget our blessings.

* * *

The need of the world today is that of putting Christianity to work in human relations.

* * *

God has given us abundant reason for thanksgiving, may he give us also grace to be thankful.

* * *

The true Christian is not a person who thanks God that he is better than other men, but one who desires in all humility to be better than he is.

* * *

The best prayer is one of thanksgiving. Most of us get all the blessings we deserve.

* * *

Don't put in so much time preparing for a rainy day that you have no time to be thankful for the sunny ones.

* * *

When some people encounter difficulty, they take the attitude of meek surrender. Instead of getting to their feet like men, they lie bewailing their fate. Some become cynical. They grow hard and bitter. This really is only another form of surrender and defeat. The effective way to react when life gets hard is not to surrender weakly and grow cynical, but to come up with a smiling face, ready for a new battle. The whole world cannot defeat a fighter. Each man needs an undying faith in himself and in his God.

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FOR THE MINISTER'S STUDY

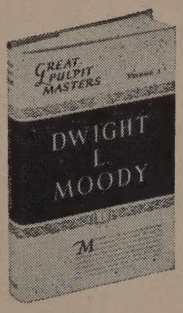

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TABLE OF CONTENTS

NOVEMBER, 1949

Page

Seasonal Material (Also See Homiletic Material)

The Christmas Courage—William C. Skeath ... 18
Christmas Drama-Worship Service—Louis & Violet Wilson 28
Christmas Is a Miracle (A Play)—Joyce Vernon Drake ... 31
Music for the Christmas Service—Joseph W. Clokey ... 36
A Christmas Eve Service ... 43
Thanksgiving and Christmas Verses—Belle S. Mooney ... 76

Church Administration

We've Used Visual Aids—Fred L. Fay ... 12
Weekday Religious Training in Fort Wayne ... 20
Church Painting Projects ... 40, 46
Restrictions Against Churches in Land Titles—Arthur L. H. Street ... 78
Boys Run Own Church ... 80
New Products for Churches ... 81, 82, 83, 87

The Minister

Ministerial Oddities—Thomas H. Warner ... 6
Minister Builds for the Future ... 16
The Blacksmith Challenges the Preacher—Wm. H. Leach ... 50

The Minister's Wife

The Pastor's Wife—Joyce Engel ... 75
Sometimes the Minister's Family Is Right—Evelyn Bridwell ... 75

The Changing World

Thy Word . . . Light—John C. Trever ... 9
A Nation Listens to Radio—Madeline George ... 15
More Information on Scriven ... 77

Homiletic Material

Selected Short Sermons—Earl Riney ... 3
An Evening Hymn—Prebendary J. S. Harrison ... 11
The Eternal Child—Clarence Edward Macartney ... 23
The Mystery of the Plough (Children's Sermon) ... 24
The Attainment of Glory—Philip Jerome Cleveland ... 44
Productive Pastures—Hobart D. McKeehan ... 53
Quotable Verses ... 30, 52
Poetic Windows ... 54
Selected Prose ... 55
Illustrative Diamonds ... 52, 73
The Word of the Lord Came—Frank H. Ballard ... 57
Biographical Sermon for November—Thomas H. Warner ... 70
The Roots of Preaching—Harold F. Carr ... 72

Books

Bookish Brevities ... 56
Reviews of Current Books ... 60, 61, 62, 63, 64, 65, 66, 67, 68, 69

Editorials

Protestant Leadership Needed—Office Help for the Pastor ... 7, 8, 86

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THE EDITOR'S DRAWER

A reader has asked for a copy of Dr. Stidger's poem mentioned in the Editor's Drawer in the September issue. It is given below:

"I SAW GOD WASH THE WORLD LAST NIGHT"

I saw God wash the world last night
With His sweet showers on high,
And then when morning came, I saw
Him hang it out to dry.

He washed each tiny blade of grass
And every trembling tree,
He flung His showers against the hill,
And swept the billowing sea.

The white rose is a cleaner white
The red rose is more red,
Since God washed every fragrant face
And put them all to bed.

There's not a bird; there's not a bee
That wings along the way
But is a cleaner bird and bee,
Than it was yesterday.

I saw God wash the world last night,
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree.

William H. Leach.

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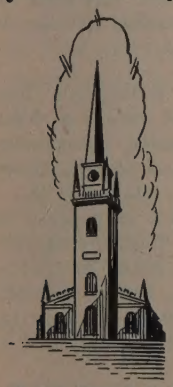

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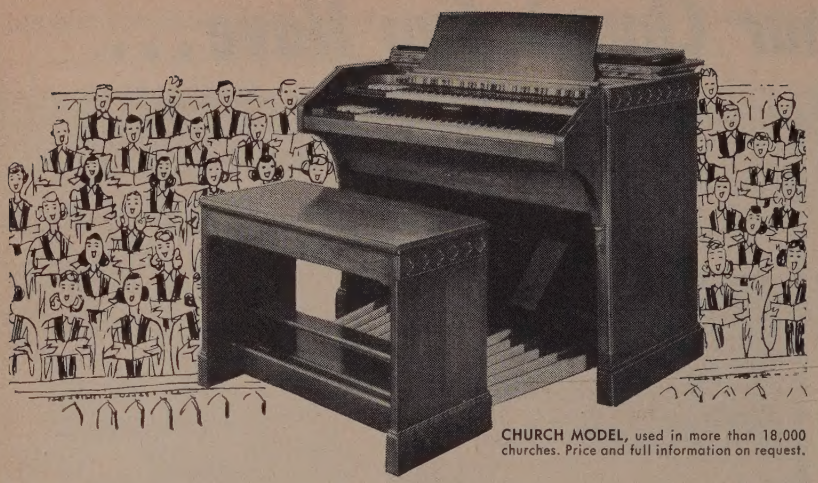

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Ministerial Oddities

Collected by Thomas H. Warner

Signs of the Times

Trinity Church, Poplar, London, has on its notice board this legend, "Open all day and every day."

* * *

The Congregational Church, at Sutton, Surrey, England, held a debate on the topic, "Communism Is Compatible With Christianity." The affirmative was taken by a local communist and the negative by the minister of the church, Rev. Glymor Jones. No converts were made by either side.

* * *

E. P. Schofield, an English minister, is a ventriloquist. He uses a dummy, "Jimmie," in his work. He claims that he is able by this method to gain the attention of many young people who otherwise would be bored.

* * *

Instead of with a reverent hush, 300 children greeted a Bible film with catcalls and laughter at Tiverton, Devon, England. It was "The King of Kings," and was shown as the second of an experimental series in Lent. "During the scene in which Lazarus is raised from the dead one might have been forgiven for supposing a Costello comedy or Wooly Western had somehow appeared on the scene. Laughter was loud and prolonged," said the vicar in a letter to the local paper.

* * *

Last May, Canon John Collins told a congregation at St. Paul's Cathedral that the cathedral was no longer giving the lead to the people. There was a congregation of about 200. He said St. Paul's was "like a piece of Victorian furniture and without relevance to modern life. It had ceased to share in the life of the people."

* * *

Dallas Franklin Billington's first sermon was preached before a dozen worshippers in a school gymnasium. He called in the janitor to help fill the seats. The collection totalled $1.18.

After fourteen years of ministering to an Akron, Ohio, Baptist congregation, it had grown to 9,000. In 1949 he opened a new temple. During the dedicatory services 30,000 worshippers attended, and the offering amounted to $15,000.

The cost of the temple was $1,000,000. It was dedicated free of debt. Dr. Billington turned down the offer of the congregation to pay him a salary of $15,000. He accepted $7,500.

* * *

In the same month traffic was held up and police were called, when nearly

(Turn to page 14)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVI
NUMBER 2
NOVEMBER, 1949

Protestant Leadership Needed

WE have a feeling that, organically, Protestantism is stronger than it has been at any other time in our generation. There are deflections in loyalty which are revealed in attendance figures. But, from the point of view of public relations, the Protestant churches have influence and power. Thanks to the leadership of the Federal Council of the Churches of Christ in America.

But there are two fields where is needed positive, dynamic leadership. The first is that in the relations with the Roman Catholic Church. This has been brought to a head in the discussions on the Barden bill which would give Federal aid to schools. There has been a lot of discussion, many public statements and some bitterness. But real Protestant leadership has been lacking.

Every churchman knows that in the fringe of Protestantism we have people who are much more anti-Catholic than they are pro-Protestant. There are plenty of good Protestants who really have an affection and respect for the Roman Catholic Church but who fear its political ambitions. The situation is one which produces tenseness and could easily be flamed into a disastrous religious war.

The solution is not to be found in silence but rather in the presentation of the historic contribution and aims of the Protestant churches with an emphasis upon their products. If human liberties mean anything, and we think that they do, the world owes a great debt to the fathers of Protestantism. If, on the other hand, the entire world is destined to go authoritarian, maybe we had just as well forget the whole matter. A regimented society is alien to the Protestant spirit. But make no mistake here, the love of freedom is not going to die easily.

What we need is a leadership which can present the historic, constructive and positive side of the Protestant faith. We should stand for our concepts of individual spiritual and economic freedom as stubbornly as the Roman Catholic insists on its point of view. We must arouse our own people to a realization that the only danger is not that Catholic schools shall have public funds but that we ourselves are losing our appreciation of the value of the Protestant contribution.

The organization some months ago of the "Protestants and Other Americans United for the Separation of Church and State," publicized these objectives but his organization does not seem to have been able to effect an impression on the Protestant mind.

Whence shall come this leadership?

There is another area where Protestant leadership is needed. It is in the field of alcoholism. Our fathers were supporters of the movements for temperance. More than that, they were leaders. The old abstinence pledge, the temperance societies, the movement for local option, state-wide prohibition and nation-wide prohibition were children of the Protestant church. Our ministers thundered their denunciations of the liquor business; our women prayed outside the saloons. A wave of moral power was created which brought national prohibition.

Prohibition was repealed by ridicule. When fighting for a cause our churches were magnificent. Subjected to ridicule and pictured as black garbed Puritans we retreated. Some of us conscientiously thought that the nation had learned a lesson and that a return to legal liquor would be accompanied with a reasonable control. We have been disillusioned.

The old days, even enlarged by the most liberal imagination could never equal the devas-

tation wrought today by the evils of alcohol. The states have gone into partnership with the distillers and brewers. Sales are wide open. Enforcement is a farce.

Organized Protestant leadership against it is lacking. Would that we could call back one with the vision and courage of Wayne B. Wheeler, arch victim of the cartoonists of the generation past.

It seems comparatively easy to find clergymen willing to take a stand in the struggle between labor and management; preachers back national and international problems. But the man who seeks to present a program against the iniquitous liquor business finds it difficult to get a hearing before the average minister's association.

Leadership is arising. Alcoholics Anonymous is doing marvelous work. Some educational institutions are seriously interested in curbing alcoholism. Occasionally one finds a jurist who senses the danger. But the Protestant churches are silent—not entirely—but too silent for their own souls.

The times still demand strong men.

Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who live by honor; men who will not lie.

Somewhere there must be growing to maturity Protestant men and women who can supply our leadership in these areas. Their arrival is past due.

Office Help for the Pastor

I HAVE been reminded by a reader that a recent discussion on the one-man church office was incomplete. This correspondent points out, with authority, that there has been a rapid growth of the man-and-a-half office. Many churches which have felt unable to employ full time secretarial help have added a part-time secretary to help the minister with his correspondence, his records and his telephone calls. The question asked by the reader is: Just how can this part-time worker be the most effective assistant?

It is safe to assume that the church which secures a part-time helper for the minister does have an office and the basic equipment which is necessary. This will include a desk, a typewriter, a filing cabinet and a telephone. These are essential in the most simple office.

We think that certain general principles can be laid down for effective part-time work.

1. The part-time worker is an assistant to the minister. She, for it will probably be a woman, works directly under his supervision. The minister should resist attempts on the part of church officers to cut into this limited employment time and expect the new employee to take care of the financial records.

2. It is almost essential that the assistant be a good typist. Much of the work will be done on the typewriter. She must type the minister's correspondence, perhaps he will want to dictate his sermon for typing, though if he is a stylist he will not desire this. In many instances this will mean that the assistant must be a stenographer—one who can take notes in shorthand for transcribing on the typewriter. These new electronic dictating machines are so efficient that this requirement is not as serious as it was at one time.

There is one tremendous advantage of a dictating machine over personal dictation in the part-time office. The minister may dictate at his convenience; the typist can transcribe at hers. He may dictate his letters in the morning. Then if he has a funeral in the afternoon, she can type them while he is away, having them ready for his signature when he returns from the funeral. The dictating machine is a boon to the office with a part-time typist.*

As a rule I doubt if the minister should dictate his sermon. One who feels that he has a definite style of writing will want to work out his own drafts on the typewriter and have the typist pick them up from there for correction and final typing. However, the electronic machines are basically wire, disc, or tape recorders; if he should dictate the sermons he can play back the records, find the flaws in his own dictation and make the corrections.

3. After the typing the work of this part-time assistant may be directed toward helping the minister with his personal pastoral records. Some ministers will want to keep the official membership roll in the church. He will add to that a constituency list. The part-time secretary can help him to divide the list geographically, to see that calls are made in order. Many ministers find this help most effective.

4. Telephone messages will have an important part of the work of the part-time office employee. The minister must coach the worker so that the telephone conversations are not reduced simply to statements that the minister is out of the city or that "he will be back to-

*Further information about these dictating machines will be sent upon request.

(Turn to page 86)

"Thy Word . . . Light"

How Modern Discoveries Have Increased Its Brightness

*by John C. Trever**

"THY word is a lamp to my feet, and light to my path" (Psalm 119:105). How often these words have been used—in church service, youth worship, on poster, program, and in magazine. "Thy word . . . light"—words that have come down to us from the Psalmist of old—we have read them often. We have quoted them on numerous occasions; we have preached sermons on them—we think we believe them!

To the Psalmist, "Thy word" meant the Law, the Torah, which probably consisted of what we today call the Pentateuch (Genesis-Deuteronomy). That was the only Bible the Psalmist knew. The other Old Testament writings had not yet become Bible (i. e., canonized) — some had not yet been written. What a great wealth of meaning has been added to that phrase, "Thy word," for the Christian today. What a rich storehouse of religious literature, expressions of personal devotion, of challenging statements, of eternal truth. That portion of the Old Testament which forms the foundation of Christianity, the Prophets, was not even in the thinking of the Psalmist as he extolled the Law.

For the Protestant, the Bible is his weapon of emancipation from an authoritarian church. It is the foundation of his faith. It is indeed Light. Martin Luther found in it the basis for the freedom which he sought, and the Protestant church has thanked him ever since. But we look at the figures and find that there are more than two hundred Protestant denominations and the number is continually growing, each one claiming the Bible as its authority. In more dejected moments one is inclined to say that it is the "light that failed." But it is not the "Light" that is at fault for it is a unified, steadily glowing source that does not and cannot change. The changeable factor, the source of our division, is our understanding, our background of knowledge, our interpretation that we as individuals put upon the Light. Recently, I received two letters from a man whose religious foundations are being shaken, and in one he says, "If you can find any better translation, would halp solve many arguments" (sic). The quotation reveals his background, but he is not alone among common folk to feel that the cause of divisiveness among Christians is translation of that which he holds as the foundation of his faith. I fear that my two lengthy, carefully worded answers have not yet brought help to this man in his religious distress. Translation will not solve the problems of a divided church, but translation may help show a divided church the folly of its differences. Thus, those who know the background of the Bible, the languages in which it was written, the circumstances which brought the messages forth, and have stood in the presence of him whose inspiration has preserved the messages through the centuries, have sought to bring all the resources of their skill and erudition to focus upon the text, that translation might do its utmost to bring the church to see its message more nearly the same. The Bible specialists, chosen by the International Council of Religious Education to prepare the Revised Standard Version of the Bible, have been at work for many years, struggling to find that translation of the Bible which might be acceptable to the many denominations, to help them discover unity in their diversity.

The Syrian Metropolitan, Athanasius Yeshue Samuel (right), examining his four scrolls with Dr. John C. Trever, Director of the Department of the English Bible for the International Council of Religious Education. The scene is in the office of the Metropolitan in the St. Mark's Syrian Orthodox Convent (Deir Mar Marcos) in the Old City of Jerusalem. After being carefully repaired, each Manuscript was wrapped in a long strip of paper to preserve it as best as possible. Dr. Trever is holding the Isaiah scroll partly enrolled. Under his fingers is Column 51 from which he copied Isaiah 65:1 and identified the scroll. The "Sectarian Document" lies to the right of the Metropolitan's shoulder. A portion of the "Habakkuk Commentary" can be seen at the extreme right, while the Aramaic fourth scroll lies in front.

Reproduced from an Ansco color picture by the author. Courtesy, "The Biblical Archaeologist."

Few are the readers of the King James version of the Bible who have fully understood the letters of Paul. It is no reflection upon the translators that this is true, since they did not have the benefits of research and discovery that translators have today.

In 1863 Lightfoot, a young professor in Cambridge University, is reported by one of his students to have said that if only we could recover some of the every-day correspondence and business documents from New Testament times, we would probably get a flood of light on our New Testament that a knowledge of classical Greek has failed to give us. Since that time, the sands of Egypt have yielded literally thousands of such documents—the Greek papyri—which have done just what Lightfoot predicted. But it was not until almost the end of the

*Director of the Department of English Bible, International Council of Religious Education, and representative of the committee on the Revised Standard Version of the Bible.

nineteenth century that the value of the Greek papyri for the New Testament was recognized by the young German scholar, Adolph Deissmann. Now we understand the letters of Paul.

The Revised Standard Version of the New Testament has, by this understanding, captured the real human qualities of the letters of Paul to such an extent that one lay reader remarked to the writer, "It seems now as I read the letters of Paul, that Paul is writing to me personally." Compare, for instance, the King James translation of II Corinthians 13:5-6 with that of the Revised Standard Version:

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 6 But I trust that ye shall know that we are not reprobates. (K.J.)

5 Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test! I hope you will find out that we have not failed. (R.S.V.N.T.)

Again, compare Galatians 3:6-7 in the two versions:

6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. (K.J.)

6 Thus Abraham "believed God, and it was reckoned to him as righteousness." 7 So you see that it is men of faith who are the sons of Abraham. (R.S.V.N.T.)

Also Galatians 6:11:

Ye see how large a letter I have written unto you with mine own hand. (K.J.)

See with what large letters I am writing to you with my own hand. (R.S.V.N.T.)

How direct and personal these letters become for us today.

Early in the spring of 1947, wandering Bedouins of the Ta'amireh tribe happened upon a cave with a very small and inconspicuous opening high up on a cliff above Ain Feshkha near the north end of the Dead Sea. In the cave they found many jars (the excavators estimate that there were perhaps forty) in which were ancient manuscripts wrapped in linen cloth. They broke most of the jars to get at the manuscripts, ripped off the linen cloths carelessly, dropping many fragments of the manuscripts themselves on the floor of the cave, and took them to Bethlehem where they were advised to show them to the Syrians.

Thus it was that the Archbishop of the Syrian Orthodox Convent of St. Mark, Athanasius Y. Samuel, in the Old City of Jerusalem, purchased four of the scrolls. Later, the Hebrew University on Mt. Scopus secured three more plus many fragments from the same source. The writer, then studying at the American Schools of Oriental Research in Jerusalem, when called about the scrolls, invited the Syrians to the school to bring their manuscripts for him to see on February 19, 1948. That first glimpse of these amazing Hebrew documents that afternoon was the beginning of a series of studies and events that has grown to amazing proportions and has come to be called, "the greatest manuscript discovery of modern times." Gradually the full story of the scrolls and their discovery has come to light, though there are still a few details and problems that remain unsolved, and which make those who are working on the scrolls feel as though they were reading a mystery novel.

When it was finally possible for archaeologists to reach the cave in February, 1949, there was little of startling value to be found in the cave; but the findings confirmed the antiquity and authenticity of the scrolls—bits of manuscripts, cloth, and broken jars ground into the loose dirt on the floor of the cave. It is still inconceivable to the writer that the archaeological evidence points to the first century B. C. as the time when the manuscripts were placed in the jars which were covered with specially constructed bowls and placed in the cave. This means that some of the scrolls must date well into the second century B. C., giving us for the first time manuscripts of the Bible that were written in Bible times. The evidence for at least seventeen different documents is now in the hands of the archaeologists and others working on the scrolls (the archaeologists estimate that perhaps three hundred scrolls were in the cave in ancient times). Among these, two scrolls of the book of Isaiah, one commentary on the book of Habakkuk, fragments from two scrolls of Daniel, and fragments of Leviticus (Holiness Code), Deuteronomy, Genesis, and Judges are Biblical in nature; while the rest are non-Biblical (apocryphal and sectarian), most of them being previously unknown literature from the Maccabean period.

Most significant among the Biblical materials so far is the amazing scroll of the book of Isaiah, containing the complete text of sixty-six chapters on a scroll of parchment 23¾ feet long and 10¼ inches wide, with fifty-four columns of text in a beautiful state of preservation considering the fact that it is probably the oldest of the group. It shows signs of a great deal of use in ancient times before it was wrapped in linen cloth and placed in the jar where it has lain for about two thousand years. Little is known yet about the other scroll of Isaiah being studied at the Hebrew University on Mt. Scopus, except that it is reported to contain a portion of the latter half of Isaiah and to be closer in its text to the Masoretic (the basic text used by scholars since at least the tenth century A. D.) than the scroll in the possession of the Syrian archbishop.

Dr. Millar Burrows, a member of the Old Testament Committee which is preparing the Revised Standard Version of the Old Testament, has made a careful study of the Isaiah scroll and was able to share with the committee all important points where this scroll contributes to a knowledge of the text of Isaiah. It happened that the committee had not yet treated the book of Isaiah before we returned from Palestine; thus it was possible for the committee to have the benefit of this latest and most amazing discovery to include in its discussion of the Revised Standard Version text of Isaiah.

The most important contribution of this new scroll of Isaiah, which is a thousand years older than the otherwise earliest existing copy of the text of Isaiah in Hebrew, is the fact that it is a testimony to the substantial accuracy of the Masoretic text which has been known for so many centuries. One must hasten to add, however, that there are literally hundreds of differences to be found on this new scroll; but the majority of these differences are matters of spelling of words, grammatical structure, mistakes of the copyist, and other incidentals which have no bearing upon translation. After all these are set aside, however, there are still a considerable number of places where our scroll demanded much discussion on the part of the committee before a decision could be reached for the best translation. When the Revised Standard Version of the Old Testament appears in the fall of 1952, its readers will be able to determine most of the places in which the scroll makes a contribution to our knowledge of the text of Isaiah by noting the footnotes which the revisers have added. The expression, "One ancient manuscript reads," will usually be used in the footnote to give the different reading of this manuscript.

Almost invariably when the writer has discussed the matter of the scrolls in public, the first question asked is, "What light does this scroll throw upon the multiple authorship hypothesis of the book of Isaiah?" No evidence on this question was expected from this scroll from the time its age was first determined; for it has long

been believed by scholars that the book of Isaiah achieved its present form about 200 B. C. when it became accepted as the "Word of God." Thus, this scroll is an early copy of the canonized text of the book of Isaiah. In fact, it tends to support the argument that the prophetic canon was completed about 200 B. C. The scroll does rule out the hypothesis of a few scholars who claim that certain passages of Isaiah date as late as 100 B. C., but it does not alter in any way the attitude held by the majority of scholars.

Thus, with the Old Testament as with the New Testament, scholars have used and are using every available archaeological and literary source to achieve the most accurate text and reliable translation possible for the Revised Standard Version of the Bible. The fact that it is the product of a committee rather than one or a few individuals translating as they may wish for themselves, may result in a dissatisfaction on the part of some at certain points where they would like to see their pet translation incorporated. This factor is a virtue rather than a weakness, however; for it assures the Bible-reading public a cooperative effort of Protestant denominations free from the bias of any one particular group and therefore more acceptable to all. Thus it is possible for the Revised Standard Version of the Bible to take its place in line with the "authorized versions" which have been accepted widely in the churches for purposes of worship and study during the past four centuries.

Of almost equal importance to matters of text and accuracy of translation is the contribution which the Revised Standard Version of the Bible is making and will make to the understanding of the Scriptures through the correction of many words which have become obsolete or have changed their meaning during the intervening centuries since the King James Version appeared. Although the classic King James style may seem to the average church-goer beautiful, and therefore more desirable for use in worship, seldom does he realize how often he misunderstands what is being read because of the change in meaning of words in the King James Version.

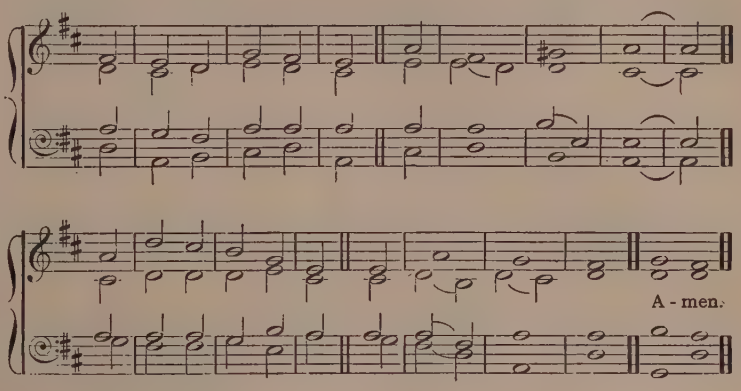
Many a young person has been puzzled by the inconsistency of Paul's statement in Romans 11:20 (K.J.V.) "Be not high minded," or again in 12:16, "Mind not high things"; when he remembers the beautiful appeal Paul makes in Philippians 4:8-9 where he lists many virtues and concludes, "Think on these things." R.S.V. removes the misapprehension, putting the emphasis where it belongs, by translating Romans 11:20, "Do not become proud," and 12:16, "Do not be haughty." No longer does Paul seem inconsistent. Again, in I Peter 3:1-2, we read in K.J.V., "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." The confused picture of a wife attempting to win her pagan husband to Christianity by talking him into it is clarified by R.S.V., where we read, "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior." The emphasis is on deeds, not words!

These are but a few of the many misunderstandings and inaccuracies that one faces with the King James Version in view of the fact that the English language has changed so much in the last 300 years. Dr. Luther A. Weigle, chairman of the Standard Bible Committee, in his recent book, *The English New Testament From Tyndale to the Revised Standard Version*, has painted vividly and with freshness the story of the great tradition which lies back of the Revised Standard Version of the New Testament. In the appendix to his volume he lists 200 words in the King James Version which have changed their meaning during the intervening centuries and thus have become misleading to the reader today. When one studies this impressive list, he begins to appreciate why the Bible has lost its influence among youth today, and he begins to see the importance of making the Bible live once again by speaking the tongue of the twentieth century.

So important is the work of revising the Bible today that Dr. Weigle is led to make the statement in his recent book, "If it should appear that the present committee has failed, some other company of revisers will in due time succeed." This writer believes that the present committee has succeeded admirably in the Revised Standard Version of the New Testament. The church at large will soon discover that the quality of English achieved in this version by this committee has done for twentieth-century America what the King James Version did for seventeenth-century England. They have achieved a twentieth-century classic style that should soon make for this version a place as worthy successor to the great King James Version of the seventeenth century. No one would question the literary power and influence of the King James Version of the Bible. But when we read the Bible, it is not great literature that we seek, but a message, that must be in living words that can truly become "A lamp to our feet and a light to our path."

AN EVENING HYMN

Music by W. T Hooper. *Words by Preb. J. E. S. Harrison, M.A*



Once more the daylight falls
And evening comes ;
Flood with Thy heav'nly light
Our lives and homes.

Whate'er of sin has marred
The day that's gone,
Forgive, O gracious Lord,
For Thy dear Son.

If we have careless been,
Thought not of Thee,
Do not Thou us forget
Eternally.

" I will both lay me down in peace, and sleep : for Thou, Lord, only makest me dwell in safety."
—Psalm iv. 8.

Now, Lord, we lay us down
For rest and sleep ;
Grant us, O Lord, to know
That Thou dost keep.

If in this coming night
Sleep should us flee,
Keep us from evil thoughts
And with us be.

So grant us, Lord, to rise
The day to face,
And, may it be, renew'd
With Thine own grace.
Amen.

We've Used Visual Aids

Ten Actual Situations and the Programs Used

*by Fred L. Fay**

SEVERAL books and many articles have been written on the use of visual aids in churches. These deal mostly with equipment and materials, with occasionally some general principles for their use. This present article, however, aims to tell of ten actual situations where filmstrips and slides have been used, and to explain how they were used in class or worship service. They are arranged in no significant sequence, and no attempt is made to evaluate, to approve or disapprove. They are merely offered to show what is being done with visual aids in churches. It is hoped that this cross-section presentation will be suggestive to other users. Each of these situations was reported to the writer personally by the user, and they range from comparatively simple planning to considerably more detailed planning.

Situation 1

A large downtown city church in New York state was conducting a Week Day Church School attended mostly by children of such meager religious background that the usual courses of study were well-nigh useless. So a different plan had to be devised. They arranged that each week grades four to eight inclusive would go directly to the chapel for a short worship service. This worship service was built around two or three pictures from the "Life of Christ" series of paintings by Elsie Anna Wood and available in Kodachrome slides. Then the pupils went to a twenty-five-minute class period for a more detailed consideration of the events in Christ's life depicted by the slides. Memory passages were selected and worked on. The teachers used Bowie's "Life of Christ for Young People" and other reference material and pictures. Every few weeks, a review was given by the use of pictures already shown, and by showing filmstrips from "The Life of Christ—Visualized" series. It was felt that these filmstrips gave an excellent review, or *new-view* as they called it, illustrating more comprehensively with a greater number of pictures of the narratives already studied, and carrying forward the interest developed. Once each month a famous painting was thrown on the screen and the children learned the name of the artist, something about him, and some of the outstanding points of the picture, the purpose being to familiarize the pupils with great religious art. Some of the masterpieces thus studied were: LeRolle, "Arrival of the Shepherds"; Zimmerman, "Christ and the Fishermen"; Curr, "Follow Me"; Sallman, "Head of Christ."

Situation 2

In a New Hampshire village, a pastor planned a Thanksgiving service using the black and white filmstrip, "The Story of Thanksgiving." Studying the sequence of pictures carefully he made use of selected recordings in addition to his church choir to accompany certain titles. About one-third of the 65 frames were given musical backgrounds, though sometimes the same selection was continued over several pictures. Some of the combinations were:

Picture	*Music*
Pilgrims at Worship	Recording, Doxology chimes.
Departure of Pilgrims	Recording, "Blest Be the Tie That Binds"
Courtship of Miles Standish (three frames)	Recording, "Drink to Me Only With Thine Eyes"
New Harvest Surpasses Expectations First Thanksgiving Day	Choir sings, "Come, Ye Thankful People, Come"
First Church of Salem Roger Williams' Expulsion	Recording, "Faith of Our Fathers"
Washington Saying Grace	Choir sings, "For the Beauty of the Earth"

Obviously the timing had to be worked out very carefully, but the pastor states that the results were well worth the effort.

Situation 3

In a suburban city, a teacher of a class of 25 boys and girls, thirteen to fifteen years of age, was teaching a course on "The Story of the Church." When the period of the early Christians and the catacombs was reached, he made use of the filmstrip, "Christian Symbolism." A portion of this was shown each Sunday for three Sundays, review being made of what was discussed the preceding week. The study included a trip through their own church to discover what symbols were there. On the fourth Sunday, the teacher gave a written examination based on the test questions which go with the filmstrip. Not only did the young people show real interest in this subject in class but they became alert to use their recently acquired knowledge and to discover and report Christian symbols seen in other churches they visited.

Situation 4

From a city church comes this plan for summer sessions of the Sunday School. The children went directly into the eleven o'clock service and remained until the sermon hymn. Then they went out to the parish hall for the teaching session, the entire group in charge of one teacher. For the first Sunday the theme was "The Boyhood of Jesus." Three Kodachrome slides from the Elsie Anna Wood series were shown:

Hc 33 Holy Family in Egypt
Hc 34 Twelve Years Old
Ha 279 Hilltop at Nazareth

The Gospel narratives were studied, Luke 2:52 was memorized, and the children were given a booklet, "The Boy Jesus at Home," to take with them.

On the second Sunday the theme was "Esther," a heroine story Jesus undoubtedly knew well. Part of the filmstrip, "Stories of Esther and Daniel," was shown and discussed, and the children were given a picture to take home. On the third Sunday, the theme was "Daniel," and the rest of the same filmstrip used. On the fourth Sunday the theme was "How Our Bible Began," and the filmstrip, "The Story of Our Bible," provided the lesson material. Each pupil was given a "Books of the Bible" memory card. The fifth Sunday theme was "Jesus' Baptism and Early Ministry." Kodachrome slides from the same series were used:

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CROSSES AND SYMBOLS

Latin Cross | Calvary or Three Step | Eastern Church | Celtic or Inoic | Maltese Cross | Anchor Cross | Greek Cross | Chi-Rho Monogram

Ha 280 Baptism of Christ
Ha 283 Jesus Cast Out of Nazareth
Ha 286 Sermon on the Mount
Ha 292 Of Such Is the Kingdom of Heaven
Ha 297 Jesus and the Children

The memory verse was John 3:16, and the pupils took home a booklet, "John, the Friend of Jesus." So the school went on for the remainder of the summer, some other themes being: "Choosing the Disciples," "Parables," "Miracles," "Holy Week," "Appearances After Death," "Jesus' Ministry," "Healing."

Situation 5

A certain pastor who stresses some phase of public worship on one Sunday morning each year recently decided to preach on the Christian symbols as commonly found in churches. Finding that he could partially darken his church auditorium he decided to use the filmstrip previously mentioned in this article, "Christian Symbolism," at the morning service. "Frankly," he said, "I was somewhat skeptical as to what the reaction of the people would be to that sort of service." But he reports that he had a fine time in the service and the congregation was wholly favorable to his presentation.

Situation 6

A director of religious education writes: "Let me tell you the story of one use of a filmstrip as motivation in service projects. "Bobby and Jane's Discovery" was shown and fully discussed at an extended session. The children ranged from third graders to sixth. All ages agreed that we ought to be doing something more than putting money in the offering plate each Sunday morning, and decided to undertake some actual investment of time and energy in gifts to others. As a result we undertook to make hospital picture boxes out of mounted Sunday school pictures of the life of Jesus, story books for Mountain White boys and girls out of sets of story papers, prepare button strings for the Friends Service Committee and find ways of earning and saving money to help send a heifer to Europe. All these projects have been developed in the church school since that time and have found enthusiastic response. A re-showing of the filmstrip met almost as rapt attention as the original showing, for now they had experienced the meaning back of the cartoons. "This re-showing makes me think perhaps we should present all these visual materials not once only but at intervals."

Situation 7

Here is the study of a single picture which may be a fine experience in creative thinking and writing. The picture, "The Healer," from the Elsie Anna Wood series was shown to the children. This depicts Jesus with his hand on the eyes of a little blind girl. Then the pupils were asked to imagine they were the one being healed and to write about that experience. One ten-year-old girl wrote:

"I am the little girl who is being healed. My name is Rachel. I live in a little village and have been blind all my life. I never saw the sunshine or my father or mother. One day we heard that Jesus was coming. My mother was excited. She had heard about the wonderful things that he did. She thought he could help me. I was excited, too. We went to find Jesus and took two white doves for a present. There were lots of people waiting to be healed. The disciples were helping them. My turn came at last. I was excited. I felt kind, strong hands on my eyes. When I opened my eyes I saw the kindest face I ever saw. It was Jesus. I saw sunshine and my father and mother. I was very, very thankful to Jesus."

Situation 8

Another creative piece of work was done by a group of children with the five Kodachrome slides in the Church-Craft set, "The Call of Matthew." The pictures were thrown on the screen, the Scripture narrative read and discussed. Then the children made up conversation for the characters of the picture, as in a play. Here are extracts from their work.

Slide One is entitled "Jesus said, 'Follow Me'." This is what the children wrote:

JESUS: Hello, Matthew, been enjoying this sunny weather?

MATTHEW: Hello, Jesus, I am glad to see you. But to answer your question, I guess I enjoy the weather all right but this job of tax collecting is beginning to bother me.

JESUS: Sorry to hear that, Matthew, most people think you enjoy it—they always say you have made a lot of money.

MATTHEW: Yes, Jesus, I have made some money but not as much as people think, and what's worse, everybody despises me for it. At first I used to get lots of fun out of overtaxing the rich merchants who tried to hide their wares. It was a kind of game only the soldiers and I usually came out on top and divided our profits. But now it is all pretty routine, in fact sometimes quite disagreeable, and I am glad when the day is over.

JESUS: Matthew, did you ever think of doing things for people instead of taking money from them? There is a real pleasure in life you know.

MATTHEW: I have noticed the good you and your disciples have been doing—so has everybody else for that matter.

JESUS: There is no reason why you cannot join us and do likewise.

Slide Three is entitled, "Jesus Eats With Publicans." Here is the conversation as the children wrote it:

PETER: John, I don't know whether I like having dinner with this tax collector Matthew. He used to be a pretty crooked man.

JOHN: I have the same feeling, Peter. But he doesn't seem to be a bad sort of fellow when you get to know him a little and it looks to me like Jesus has already made him wish to become a disciple also.

PETER: Yes, I think you're right. But I still don't see why Jesus would have Matthew, a publican and sinner, for a disciple.

JOHN: Look, Peter, there are two Pharisees looking in the door. I'll bet they're going to make trouble for Jesus because he is eating with a publican and it is against the laws of the priest.

PETER: We better see what they want.

The pupils must have had a good understanding of what is involved in this incident before they could write so

Music	*Minutes*	*No. of Slides*	*Picture Title*
Then Shall the Eyes of the Blind--	1	1	Healing the Sick Child
He Shall Feed His Flock---------	6	4	The Good Shepherd Loving Shepherd of the Sheep Feeding the 5000 Among the Lowly
Come Unto Him----------	2	1	Come Unto Me
His Yoke Is Easy----------	4	3	Christ the Welcome Guest Preaching to the Fishermen Calling John and Andrew
Behold the Lamb of God----------	4	3	Head of Christ—Hoffman The Adulteress The Sinners
He Was Despised and Rejected---	8	5	Jesus Taking Leave of Mother Christ Mourns Over City The Last Supper Washing Peter's Feet Gethsemane
Surely He Hath Borne Our Griefs-	4	2	Christ Before Pilate The Flagellation
And With His Stripes----------	4	2	Behold the Man! Pilate Washes His Hands
All We Like Sheep----------	4	2	The Lost Sheep Peter's Denial
All They That See Him---------	2	1	The Crucifixion
He Trusted in God----------	2	1	Christ on Calvary
Thy Rebuke Hath Broken His Heart	2	2	Penitent Peter Remorse of Judas
Behold and See ----------	2	3	Christ on the Cross Christ Alone The Entombment
He Was Cut Off----------	1	1	Holy Saturday
But Thou Didst Not Leave-------	3	3	Easter Dawn Holy Women at the Tomb Peter and John Hurrying to the Tomb
Lift Up Your Heads O Ye Gates--	4	3	First Appearance The Road to Emmaus The Supper at Emmaus
Thou Art Gone Up on High------	4	2	Jesus the World's Savior The Healer

Suggestions for Illustrating the Messiah (Situation 10)

pointedly. Sacrilegious? Not a bit of it! They were re-living the incident and facing the principles which that group faced in the original setting. This would be a fine project in preparation for a Parents' Night or school exhibition night. As the pictures are shown the children would read the various characters of the play.

Situation 9

A pastor in Massachusetts has a portable record-player and filmstrip projector. Last fall he purchased the Cathedral filmstrip and records, "Holy Child of Bethlehem." In the weeks before Christmas he visited 25 shut-ins in his community and showed these pictures accompanied by the splendid narrative and music on the records. These brought a fine message and gave him an opportunity to talk with the family intimately, and he usually closed with a prayer. The pastor declares, "This presentation meant so much to these shut-ins that I feel it was my greatest ministry in that community, and it certainly was a real benediction to me."

Situation 10

A musical layman owned an album of records giving the entire oratorio of Handel's, "Messiah." He saw the possibilities of throwing suitable pictures on the screen in a darkened room while this music was being played and sung, to heighten the effect of the message through the use of the eye-gate simultaneously with the ear-gate. He went through the music and listed the title of each section, afterward timing each to learn the number of minutes required for playing. Then he searched through many lists and did much previewing until he found the Kodachrome slides he needed for showing on each section of the oratorio. These totaled about 125 slides. A page from the cue is shown above.

The titles of the pictures were not given, but in most cases the subject being co-ordinated with the words as sung was sufficient. This service was given in several other churches with good results. A portion of it was used again during the Easter season.

Note the advantages of such a service. The audience listening in a darkened room was less subject to distractions. The brilliantly lighted image on the screen in the darkened room drew the attention and helped concentration, while the picture enriched the meaning of the ideas brought through the singing. The combined use of beauty in poetry, pictures and music to arouse worthy religious emotion is an almost ideal medium for spiritual uplift, and one that is not sufficiently used in our Protestant churches.

* * *

Thus have projected visual aids been used in ten different situations. Adaptations may be made to fit any occasion. One general guiding principle is stated by a pastor in a rural area: "I always seek to correlate the pictures used with the rest of the particular program. I firmly believe that projected aids should always be used with a definite purpose in mind and never just as a novelty." To this, we add our hearty "AMEN!"

(Any of the above mentioned visual aids or information about them may be obtained by writing to the Department of Visual Aids, Whittemore Associates, Inc., 16 Ashburton Place, Boston 8, Massachusetts.)

Ministerial Oddities

(From page 6)

5,000 people stormed the Westminster Chapel in London, to hear "Back to Religion" calls from nonconformist ministers. The crowd had swarmed outside for three and a half hours.

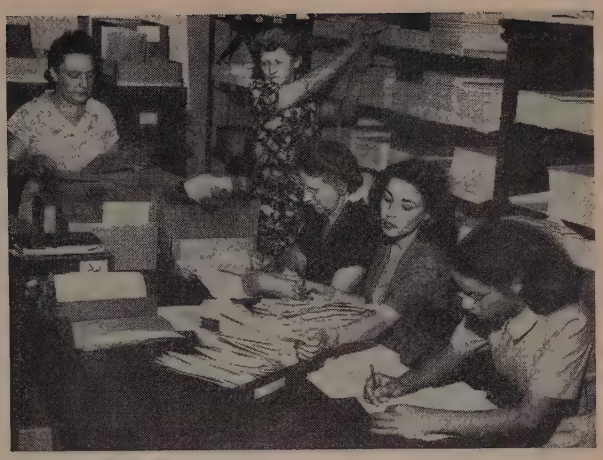
Archbishop Richard J. Cushing of the Roman Catholic Archdiocese of Boston, deprived Rev. Leonard Feeney of his priestly functions after he had supported the stand of three Boston College instructors who accused the school of heresy, by teaching students (1) there may be salvation outside the Catholic Church. (2) A man may be saved without admitting the Roman Catholic Church to be supreme among all churches. (3) A man may be saved without submission to the pope.

REJECT MOVE TO LEASE CHURCH AS MOVIE THEATER

Cleveland—A proposal to lease the main auditorium of Euclid Avenue Baptist Church here for a motion picture theater has been turned down by the Cleveland Baptist Association, which holds control of the downtown property.

Needing a two-thirds majority, the proposal received 126 of the 221 votes cast.

Costing approximately $2,000,000, the church has proved a liability because most of its membership has moved to the suburbs. Dr. Bernard C. Clausen is the minister.—RNS



Upper left: Religion brought into the home

Upper right: Letter sorting department

Lower left: Wesley B. Goodman, Director of the Department of Radio, Federal Council of Churches

A Nation Listens to Radio

The Story of America's Best Known Religious Broadcasts

by Madeline George

A YOUNG MAN, involved in heavy difficulties and fearing to face the future, decided to take his life. With revolver in hand, he turned on the radio to muffle the sound of the shot. Over the air waves came a voice with words of courage and faith. He hesitated, then went to the phone and, calling the radio station, asked to speak to the minister who had just given the message.

"Are you absolutely sincere, Doctor? Do you personally believe everything that you just stated a few minutes ago?" he asked.

"I certainly do," Dr. ——— replied.

"Then, may I talk to you as soon as possible? It's urgent!"

"Certainly. Where shall I meet you?"

Arrangements were made to wear calling cards in hats for identification and the young man took the next train to New York to meet with the radio preacher. The problems involved were serious and the preacher devoted his whole day to helping him get straightened out, even bringing him along on his pastoral calls. Now this young man, his wife, and two children are active church members and are living happily together. A tragedy was averted by a radio message.

Mr. Wesley B. Goodman, director of the Radio Department of the Federal Council of Churches, told this story as an example of the various ways people are helped through radio. Mr. Goodman is the son of Dr. Frank C. Goodman, well-known, retired executive secretary of the Radio Department of the Federal Council of Churches, who for 25 years pioneered in religious radio broadcasting.

Through Dr. Goodman's suggestion, Wesley left a lucrative business connection in traffic management eleven years ago to take his place in religious broadcasting.

"Dad didn't have to urge me very much for I was eager to feel that my life would count in Christian service," he said. "Besides, I'm still dealing in traffic — only now it is communications instead of transportation."

Wesley Goodman, 46 years old, with the physique of a football star, shows with his quick mind and efficient manner that he knows where he is going. You feel sure he would succeed in any line he chose to handle.

The special programs of which he is director include the following: over the National Broadcasting Company — National Radio Pulpit, with Dr. Ralph Sockman, Sundays at 10 a.m. and "Religion in the News" with Dr. Walter Van Kirk on Saturdays at 6:15 p.m. Over the American Broadcasting Company— "National Vespers" with Dr. John Sutherland Bonnell on Sundays at 1:30 and "Gems for Thought" five minutes a day, Monday through Fridays in the morning and evening, with different ministers each day. Over the Mutual Broadcasting System—"Faith in Our Time" at 10:15 a.m. three times a week with different ministers. On WOR only, "Radio Chapel" with various ministers at 9:30 a.m. Sundays. The summer program includes "Highlights of the Bible" by Dr. Frederick K. Stamm over NBC Sunday mornings and "Art of Living" with Dr. Norman Vincent Peale over NBC, also on Saturday evenings.

To the Radio Department of the Federal Council of Churches every year are delivered from 350,000 to 500,000 letters and postcards from listeners all over the country and abroad. Usually they are sent to the local radio station, then forwarded to the Federal Council of Churches for the Radio Division. Here these communications are handled by eight young women assigned to sort them over. About 80 per cent are requests for copies of the messages heard over the air. Usually the writer of the letter expresses a desire to re-read the message for better comprehension, or to have a copy to refer to from time to time — or to pass on to a relative or friend whom the writer feels will also be helped. The Federal Council of Churches makes no charge for these copies.

Of the other 20 per cent of the letters, many are words of commendation of the programs, or appreciation of the message. Sometimes people pour out their hearts to one whom they feel is their radio minister, often requesting

a solution to their problems. These special letters that are more than mere routine requests are turned over to Mr. Goodman. He reads from four to six thousand letters a year. Each one is studied carefully. If he decides that he and his staff can handle it, it is taken care of in the department; if the letter should be read and answered by the minister of the particular program, then it is sent to him; if the letter should have immediate attention, it is marked "urgent" and sent special delivery (also air mail if the minister lives at a distance).

"Handling this correspondence," said Mr. Goodman, "is one of the most satisfying experiences of my life, for it proves to me that people will listen to a message of practical application of the gospel to everyday living."

Mr. Goodman is convinced that religious radio is influential in getting people back into church — for letters often tell how hearing the religious message over the air reminded them of their former days when they used to go to church—and again the desire was awakened within them to participate in a church service. Or sometimes people who had not attended church before became interested through hearing a radio preacher and are eager to learn more about the Christian message.

On the other hand, many letters are critical of the church because of unpleasant personal experiences. One woman, for instance, claimed she confided a personal problem to her pastor, only to find that in a short time "the whole church" knew her problem.

Some letters complain about the dullness of their own pastor's sermons, sometimes claiming the sermons deal almost entirely with accounts of what happened to Bible characters, with little or no application to present-day life.

Others state that their pastor was of little aid to them in time of trouble; in place of practical steps or helpful advice, he would merely try to console them or take a Pollyanna attitude.

It is through these innumerable letters that pour in that radio preachers come to know their listeners. So, when a preacher stands before a microphone, he sees not only a metal instrument, but a vast congregation of human beings, not just in the mass, but as individuals. He sees the lonely woman in the lighthouse who is grieving over the loss of her husband; he sees the soldier at his post worrying about his wife and children; the policeman who shot a young crook "who looked so much like my own son." He knows the needs of his large scattered congregation — so he can talk to them directly from his heart.

Not only are these letters numerous, but they have been coming in for a long time. For a quarter of a century, religious radio has been serving the nation over three major networks. During the period the principles laid down by Dr. Frank C. Goodman have been and still are being practiced—including the following:

Religious Radio is NOT the Church.
Religious Radio cannot function as the Church.
Religious Radio must not divide its audience theologically.
Religious Radio must not proselyte.

Religious Radio has, and will continue to popularize religion.
Religious Radio has, and will continue to popularize the Church.
Religious Radio has, and will continue to increase Church attendance.

The idea that messages of religion are being broadcast without denominational recognition of any sort is not always approved by all people interested in the radio program. Many think that the denominational affiliation of the speaker should be given in introducing him, if only as a means of identification. Wesley Goodman, as his father before him, feels however that radio should attract all people, regardless of differences in age, income, education, and, especially, religious faith. He thinks some people might shy away from preachers known to belong to a different denomination from themselves. He believes the message should stand on its own merits.

Recently the Federal Council of Churches entered the field of religious television, which, although still in an experimental stage, nevertheless holds promise of future helpful programs in the religious field. A study is being made of the technique of this new form of communication. It has its problems since television calls for action instead of merely listening to a person talk. Gradually new forms will be evolved to meet this new opportunity. In the meantime on Channel 5 on Mondays, Tuesdays and Thursdays at 10 o'clock a morning chapel is conducted; on Channel 13, "Television Chapel" on Sundays at 6:30 p.m.

You can't talk to Wesley Goodman very long without realizing that he is eager to make the most of the vast resources of radio and television as a means of sending out the Christian message to a needy world. He is constantly aware that the radio and television get into homes that are not being reached by the churches. He knows that 60 per cent of the people of our land are not church members so that by handling traffic of religious radio programs he is using his talents for the furtherance of the Kingdom, even though he himself is inconspicuous behind the scenes, directing the great radio church.

MINISTER BUILDS FOR THE FUTURE

Worden J. Updyke, Congregational minister of Angola, New York, puts his vacation weeks to good advantage. With the help of his family he is remodeling a house he has purchased near Wilkes-Barre, Pennsylvania. Each vacation season has a special construction program. The house is shown above. At the left is a gasoline station on the premises which helps provide the financial sinews for the construction. Mrs. John R. Chamberlin of Jordan, New York, who has provided us with the pictures, is a graduate in architectural design. She will be glad to assist other ministers who may wish to undertake similar projects.

KARDEX Gives This Minister *Extra Hours*

Rev. O. D. Wissler, pastor of the First Evangelical United Brethren Church, Ft. Wayne, Ind., and his Board of Stewards have much more time for their parish work now that they are helped by a *Kardex* parish record.

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When all can hear, there is rapt interest in every word and thought expressed by the church leader. Yet few voices have the resonance and carrying power to reach all of the average congregation. Few churches have good acoustic properties. These two factors point to the value of RAULAND Sound Systems now available. No church should deprive itself of this modestly-priced electronic facility with its powerful congregation-building advantages.

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The Christmas Courage

Heroism to Be Found Back of the Christmas Story

*by William C. Skeath**

THOMAS JEFFERSON is reputed to have said: "There are three words which pierce the heart to the very center. One is thief, the second is liar, and the third is coward. Coward is the most damning of them all." To put Jefferson's statement positively we might say there are three words that thrill men's hearts exceedingly; the first is honesty, the second is truthfulness, and the third is courage. And of the three, courage is the most thrilling of all.

Now courage is displayed in many forms. Probably its most common aspect is physical courage which, at all times but especially in times of war, looms large in the minds of men. During World War II, tales of heroism became common topics of every day conversation, and thrilled our hearts even more than the epic tales of classic heroes. Dunkirk, the Defense of Bataan, the Battle of the Bulge and countless other incidents have impressed their deathless qualities upon every liberty loving heart. The one who recites the tales of the bravery of men in defense of their country, their firesides and their altars will never lack an audience.

Men also recognize a form of courage which we call intellectual. In its own sphere, it is equally valid with the physical courage whose distinctive colorations it so frequently assumes. It has been displayed by scientists and thinkers of every age. They have endured hardships, even gone to their death for the sake of knowledge, for the advancement of their branch of science, or for the truth as they saw it. Of this type of courage, Galileo is a classic example though many others could be cited. Galileo dared the wrath of the ecclesiastics of his day to declare his theory of the earth's motion around the sun. After four months of confinement in horrible prisons, old and infirm, with double hernia and palpitation of the heart, and threatened with further torture he is said to have recanted. Yet legend says that even then he muttered under his breath, "Nevertheless it does move." Whether the legend is true or not, we do know that, in spite of growing blindness, after his recantation he unhesitatingly risked his life in smuggling out bits of the manuscript which was to make Galileo recognized as the founder of modern experimental physics.

But, "courage," wrote Plutarch, "consists not in hazarding without fear, but in being resolutely minded in a just cause." The supreme form of courage is what we might call moral courage. To be brave because one's actions correspond to the urgings of one's conscience is the highest form of bravery. This form of courage also has been illustrated frequently in history, but most often in the Scriptures. Peter and John, when forbidden to speak about Jesus, boldly replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." Thousands of feeble men and timid maidens dying on the sands of the arena rather than burn incense to the image of the Roman emperor; Latimer and Ridley burning at the stake; all these are displaying this highest and supreme form of courage.

To look for examples of this supreme form of courage in the beautiful story of the nativity may seem strange. Yet the story does display this type of courage with great vividness. Let me point out three manifestations of this courage as they appear in the Christmas story. First of all, the courage of unanswered prayer as seen in Zecharias. Zecharias was an old man. For years he had been praying that he might have a son who, in the providence of God, might be an agent in the redemption of Israel. Even now when his rapidly advancing years seemed to decree that his prayer must be forever unanswered he persisted in his praying.

The Courage of Zecharias

In the Nativity story, Zecharias has come to the last and highest honor possible to his priestly career. David had divided the priesthood into twenty-four courses, the eighth of which was the course of Abijah. Each course was responsible for the worship for a week at a time, and each course was on duty twice a year in regular routine, except at the great national feasts when all courses took part. As they took their tour of duty, the priests in the course allotted to each priest the functions he should perform in the daily worship. There was, however, an important ex-

*Minister, Haws Avenue Methodist Church, Norristown, Pennsylvania.

ception to this last procedure. The burning of the incense before the great veil in the holy place was considered a very high and sacred privilege, and the priest to whose lot it fell was highly favored indeed. A priest could look forward to this honor but once in the course of his priestly career. To Zecharias had come this great and final distinction — he had been chosen to burn the incense!

At this supreme moment Zecharias once more lifted his heart in his life-long prayer. His was the faith that keeps on praying and will not be discouraged. To many of us, to have prayed longer would have been an utterly hopeless task. But Zecharias was made of sterner stuff. He had the spiritual courage that dares the mountain of impossibility and orders it transplanted into the sea. And Zecharias had his desire. From the lips of an angel messenger he heard that God had listened to the prayer and honored the courage that keeps praying until the answer comes.

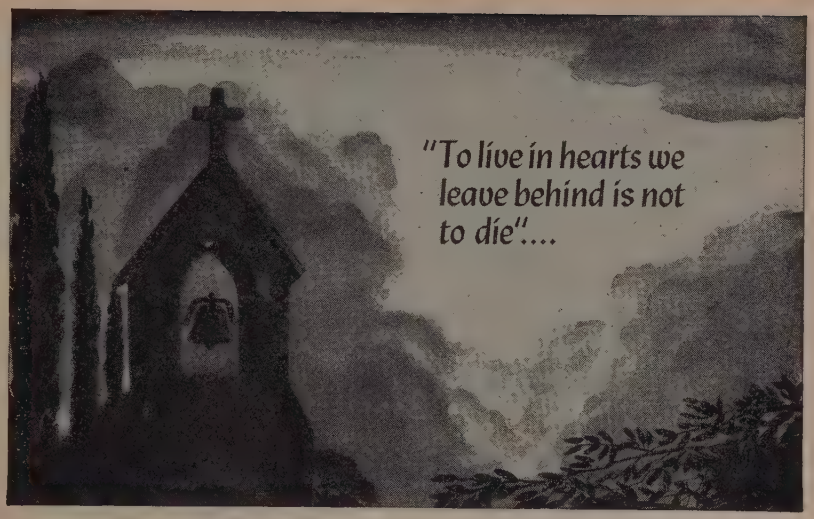
I remember, as a boy, being taken by my mother to the Methodist Church — her church — in the little town where I was born. We were to hear a bishop preach. Not an ordinary bishop, mind you, for this bishop had a reputation for singing in quite unusual places. He had, for example, cheered the hearts of his fellow-war prisoners in Libby Prison by introducing them to the stirring words of the *Battle Hymn of the Republic*. That day I was all eyes and ears. I felt that as Bishop McCabe sang his very heart overflowed into the words of his song filling them with new meaning. The message of his singing still lingers:

Unanswered yet, those prayers your lips have spoken
In agony of tears these many years?
Does faith begin to fail, has hope departed,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer!
You shall have your desire, sometime, somewhere!

Bishop Stringer paid a tribute to such courageous praying when he said: "My grandmother became greatly interested in African missions and prayed that one of her sons should go to Africa as a missionary. Father offered to go when he joined the Conference but he was not sent. I never knew of my grandmother's prayers until my appointment to Africa instead of China — to which for seven years I had planned to go. My father then wrote that my going was in answer to his mother's prayers."

The Courage of Mary

The Virgin Mary displayed a different type of moral courage: the courage



Abiding Memorials

Forward-looking leaders of the Christian Church have long felt the need of a practical, sensible method of memorial expression that would be suitable for any church, large or small. The desire to perpetuate the life and memory of a loved one is instinctive in the human heart, and the best channel for this kind of expression is the Christian Church.

For too long a time the accepted method of expressing sympathy was in the sending of floral pieces. Undoubtedly these expressions are deeply appreciated by members of the bereaved families, but within a few hours the flowers are faded and gone. Many millions of dollars are spent annually for these short-lived floral tributes. *How much more meaningful and beautiful the expression of sympathy would be if it were shown in the form of a memorial that would abide and serve through the church of the departed loved one!*

In the Abiding Memorials Plan these same dollars are used to provide tangible, lasting memorials to preserve the names and memories of the departed. The nature of the memorials depends upon the needs of the individual churches—they might be in the form of material improvements in the church or church grounds, or in memorial contributions to deserving health or social welfare causes. The important thing is that a tremendous amount of money that would be ordinarily wasted is used to expand the spiritual and material resources of your church and community!

The Abiding Memorials Plan is a Christian-like method of memorialization satisfying to the bereaved family and to friends of the departed. It is an important step toward restoring good taste and dignity to funerals which are becoming increasingly bizarre and wasteful. It ties a closer bond between the church and the community and will result in a new appreciation of the ministry of the Christian Church.

With the help of several leading clergymen the Abiding Memorials Plan has been carefully worked out to be acceptable to all protestant churches, and all materials and procedures are immediately available for successful installation in your church. Fill out the form below and send TODAY for the free brochure which gives complete information!

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The United States Supreme Court has ruled that religious classes may not meet in the public school buildings. But that does not mean that weekday religious education is dead. There are still church rooms available. In Fort Wayne, Indiana, the decision was answered by the purchase of three deluxe automobile trailers which have been fitted up for classrooms. They make mighty good ones, too. In fact some of the public school teachers are envious of these school rooms.

The trailers cost $6,000. There was an additional expense of $2,800 to equip them. The money to purchase the trailers was given by Mr. B. Paul Mossman of Pasadena, California, a former resident of Fort Wayne. The funds to equip them for class work were secured from special $100 gifts by interested Fort Wayne businessmen.

The trailers are thirty feet long and can accommodate forty children each. They are equipped with blackboards, bulletin boards, desks, chairs, movie equipment and record players. They are heated by hot water. Bottled gas is used for fuel. Note the worship center at the front of the trailer.

One hundred and fifteen classes, with an enrollment of 3,000 pupils, are accommodated. The teachers pull the trailers to the various locations with their private cars. The Fort Wayne weekday instruction covers grades three, four and five. Pupils are released from the public schools for the class sessions. The work is under the direction of the Associated Churches of Fort Wayne, Inc. Frank B. Ruf is the executive director.

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which dares an unknown and very uncertain future because it is the direct will of God. No one who realistically tries to face the situation in which Mary found herself would blame her for the fear which gripped her heart and which the angel sought to allay with the words "Fear not, Mary!" The situation confronting an unmarried mother — even in our day with its overemphasized sexual freedom — is not an easy one. But it was nothing less than serious in the Year One. Suppose Joseph should disown her? Suppose her horrified priestly relatives should turn her over to the religious authorities? In later years, those religious authorities were to bring before Mary's son a "sinful" woman with the curt comment, "Moses commanded that she be stoned." It would not do much good to tell the religious leaders that she had heard an angel whisper that her child should be holy. They would have held her to be insane or sinfully untruthful. The English, who certainly should have been more enlightened and therefore more merciful — burned Joan of Arc at the stake, while the religious leaders stood by watching that things be done decently and in order.

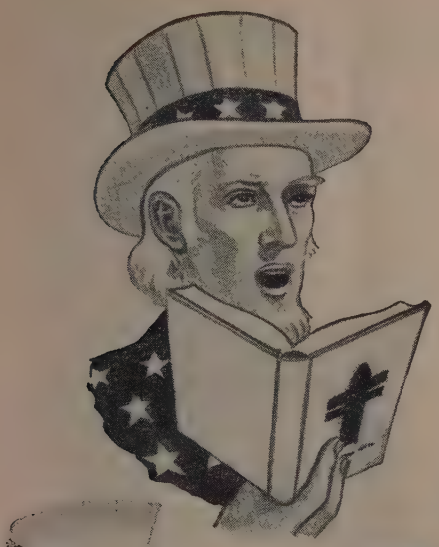
But courage to face that threatening future, to walk that uncertain pathway came to Mary with the comforting assurance by the angel that she would have the constant presence and complete approval of God. Once being assured of the divine presence she could take her firm stand: "Behold the handmaid of the Lord; be it unto me according to thy word." That was moral heroism of a high order! What courage comes to our hearts when we know that God is with us. It is only when we forget the presence of God and pay little heed to his commandments that we become fearful and discouraged. But when we know that God has charted our course; when we walk that directed path because we know it is His will for us; when we travel that chosen way in obedient fellowship with him, then, in the joy and confidence which fills our souls, we find a sufficient compensation for our doubts and uncertainties.

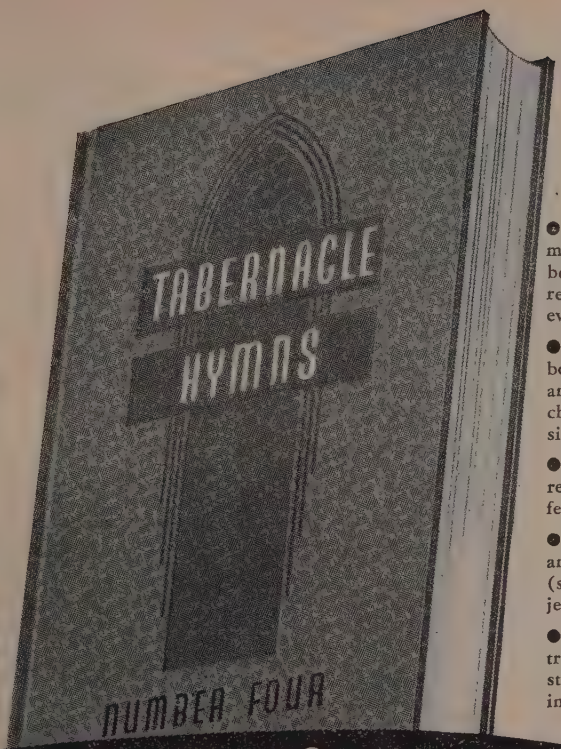
Into the study of a metropolitan minister came a man who felt that he could not face his future. The minister wrote out a "prescription" to be followed three times a day for two weeks. The prescription directed him to pray on the following line: "God, I am going to my office now. You are going with me for you have said 'I am with you always.' I shall not be afraid all the day long because you are with me. I shall have decisions to make but you will be with me helping me make the decisions. The decisions will be right because you will be there to guide me." He followed the advice of the pastor and today the man is well in body, clean and clear in mind, and with a heart that, in perfect control, faces the future unafraid because he is conscious that God is with him.

The Courage of the Shepherds

To the shepherds watching their flocks on Bethlehem's fields the Christmas message of courage meant the facing of unrelenting poverty while retaining in their hearts those higher ideals which poverty so often crushes from the souls of the poor. Their background was one of grinding toil and astringent penury. But in spite of their background, they had managed to hold fast their spiritual sensitiveness. Their ears had not been so dulled by their poverty that they could not catch the melody hummed by the angel choir.

For the problem of poverty is not that of an inequality of possession of material things. The problem of poverty has always been and is now that problem of how to prevent the degradation of the spiritual qualities of men and women. The most dire conse-





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quence of the so-called "Great Depression" was not the long delayed and constantly impeded economic recovery, but in the deterioration of the spirit of independent thought and action on the part of the American people. From that spiritual deterioration there are vast areas of American religious and secular life which, even today, have not yet recovered. Thank God these shepherds, who had neither means or leisure for the colorful pageants and the antiphonal processions so loved in the palace and temple, still could see the troop of heavenly messengers and catch the lilt of the angel choruses.

The problem of poverty which we face today is not the necessity of escaping from privation or suffering, nor that of doling out charities at the Christmas-tide. It is not that of mawkish sentimentality carelessly dispensing Christmas baskets or dropping coins into the bucket of the imitation Santa Claus on the street corner. It is the greater charity of providing adequate jobs at fair living wages, of providing public health facilities for the deserving poor, of a sufficient security for the aged, and all the other necessary things which must be done in order that handicapped humanity shall have the necessary courage which will enable them to face privation and suffering in a way which will bring peace to a troubled world and quiet joy to struggling hearts.

Thank God for these courageous souls! You will find them everywhere, not only in the Christmas story but through all the story of humanity; souls that refuse to surrender their aspirations even in the face of endless rebuffs; souls that keep on walking when God sets their feet on uncertain paths; souls that rise triumphant over poverty because they sense the eternal in the commonplace lives they live. And thank God again that to each of these souls there comes at last a messenger straight from the divine throne with a message of cheer and encouragement.

WHITE, NEGRO SEMINARY STUDENTS MEET

Louisville, Kentucky — A two-day meeting of white and Negro Baptist theological students was held at Camp Dan Beard near here. Fifty men and women studied the Bible, held discussions and ate together at the Negro Boy Scout camp. The "Christian Workshop in Human Relations" was sponsored by the South-Wide Conference of Baptist Theological Students. Its participants were from Southern Baptist Theological Seminary and Simmons University, a Negro Baptist school.—RNS.

The Eternal Child

A Christmas Sermon

by Clarence Edward Macartney

Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; . . . That the thoughts of many hearts may be revealed.—Luke 2:34, 35

I HAVE never read any comment on it, but I take it for granted that Raphael's great painting of Jesus and his mother in the Dresden gallery is an attempt to describe the thoughts and emotions of the mother and her child at the presentation in the temple. Mary, listening to the words of Simeon, presents and yet holds back her child, and her unfocused eye seems to be filled with wonder and awe as she sees far in the distance the strange destiny of the child who rests in her arms.

Simeon, a just man and devout and who waited for the consolation of Israel, and to whom it had been revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ, had come by the Spirit into the temple when Joseph and Mary brought Jesus up to present him. By a revelation he knew that this child was the Lord's Christ, and taking him up in his arms, he blessed him. If we had the gift of Simeon, and when mothers and fathers bring their child here to the church to be baptized, we could cast the horoscope of the child and speak its destiny, the mother's face would be filled with wonder and awe, perhaps also with dread. As she contemplated the path of hardship, of sorrow, and of pain which her child was to tread; or the career of horror and of fame which he was to accomplish; the days of loneliness, the hours of anguish, perhaps also deeds of dishonor and of shame — no doubt, it is just as well that the future is veiled and that no Simeon can stand in our midst, and sketch the future of the child as he did the future of the divine child who lay in Mary's arms. Yet every life is full of wonder, of mystery, of awe, and what the people said when they were amazed at the circumstances of the birth of John the Baptist, we can all say when we look into the face of a child, what manner of child shall this be?

When he took the child in his arms, the devout Simeon blessed Joseph and his mother, and spoke unto Mary his mother. If a little before, St. Luke says that the parents brought in the child Jesus, as if Joseph were just as much a parent of the child as Mary, let it be noted how careful he is to say here that it was to Mary his mother that Simeon addressed himself when he declared the destiny of the child. "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed." In this statement of the destiny of Jesus, there are three things said of him — all of them strikingly illustrated and fulfilled in the life of Jesus, in the history of his Church ever since, and in the lives and hearts of men today. First, that Christ is to men either a blessing or a condemnation. Second, that his presence, his truth, his church, will ever create opposition. And third, that Christ himself is the revealer of the thoughts of the heart, the supreme touchstone of human nature.

I

Christ is either a blessing or a condemnation; he is set for the fall and rising again of many in Israel. Christ either condemns men or justifies them and saves them. In him, men are saved or lost. He is a stone of stumbling upon which men fall, or rock by which they rise unto life eternal.

When Simeon, inspired by the Holy Ghost, said that Christ is set or appointed, established for the falling and rising again of many in Israel, what he means is not that Christ is sent by God to make men stumble and fall, but that stumbling and rising again will ever be the effect of his person and his truth as men encounter him upon the pathway of life. In Christ there is no neutrality. Men are either for him or against him. They rise through him, or because of him they fall.

We know how true this was during Christ's life upon earth. There were many who were offended in him; many who stumbled and fell — the Scribes, the Pharisees, the Sadducees, Herod, Pilate, Caiaphas, Judas — all of these men fell, whereas others rose. Many who stood high fell; many who were poor and humble were exalted. To some his person and his doctrines present insuperable difficulty and make demands which only serve to arouse the bitter antagonism of the heart, and the very righteousness of these demands, the reasonableness of them only the more

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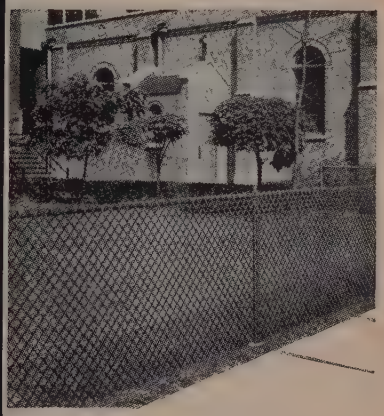

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arouses the antagonism of human nature.

This is why it is a solemn and searching thing to be confronted with Christ in the Scriptures, in the proclamation of the Church, in the lives of his followers. To have a duty presented to us and then refuse it; to have a higher path opened for us and decline it; to have a sin revealed to us, and refuse to leave it or mourn over it — this is to stumble, and to fall. But to obey, to change our life, to repent, to believe—this is to rise to new levels of character.

It has become sort of a fashion today to eulogize doubt, and praise doubters as superior minds, and presumably superior characters. It is worthwhile remembering, therefore, that we have nothing of this in Christ, or in the Scriptures, and that Christ makes it clear that the different attitudes of men towards him is to be accounted for by a difference in their hearts. He told them plainly that the reason they did not believe in him and love him was because the love of the Father was not in their hearts. They were not of the truth, therefore, they would not come unto him. In the great doctrines of the Christian faith, the Incarnation, the Atonement, the Resurrection, the gift of the Holy Spirit, the present intercession of the Son of God and His Second Coming to judge men and angels — in these doctrines some find only an occasion for scorn and angry rejection, and others treat them as impossible and old-wives tales; while others again rise upon these granite foundations of faith to holiness of life and fellowship with God. They find them to be not a stumbling block as some do, or foolishness as others do, but the power of God and the wisdom of God. How shall we account for this difference, this contrasting reaction to Christ, and his Gospel? Not in environment; not in training; not in education, or heredity — for those who have had the same training, environment, heredity and education immediately part company in the presence of Christ. Some stumbling upon him and falling, others rising through faith and obedience to nobility and beauty of life. "The reason," Christ says, "is a difference in life."

The last scene in the earthly life of Christ is a tragic demonstration of the way in which Christ divides among men. It was a prefiguration, too, of his influence upon human nature through all the ages. There he hung between the two thieves, one of whom reviled him and cursed him and mocked, while the other said, "Remember me when thou comest into thy Kingdom." So Christ is set for the falling and rising again of many souls, so he divides between men. He is the savor of death unto death, or to others the savor of life unto life. It is this fact which gives an immense earnestness and solemnity to the preaching of Christ and his Gospel. No one can hear it without being made thereby either better or worse. It is the proclamation of life eternal of them that believe; the proclamation of death to them that reject him.

II

Christ will always be opposed in the world. "Behold this child is set for a sign which shall be spoken against." The angels when they announced the birth of Christ had foretold only his glory and his triumph. It remained for the devout Simeon to tell the plain truth that Christ who had come in the beauty of holiness and innocence, the incarnation of divine love and pity and compassion would be encompassed by hatred and enemies at every step in his earthly career until at length the storm of human passion and anger broke over his head upon the cross.

(Turn to page 26)

The Mystery of the Plough

A Sermon for Children

*by S. Rees-Tyrer**

DURING the war when farmers in England were ploughing up their land to grow more food, a young farmer decided to plough a field that had never been touched before in living memory. No one remembered that field producing anything but coarse grass, which the mountain sheep cropped. So early one morning the tractor ploughs got to work tearing up the roots, the bracken and the gorse.

When they came to the middle of the field they unearthed some old iron. On examination the farmer realized that he had dug up an old plough. He found the cutting wheel, rusty and loose, and a bit of chain. Soon all the parts of the old plough were found, and the farmer looked at them in astonishment. So someone had tried to plough up that old field before! When was it? Who was it? Why had he given up? Had he found the task too difficult? Had he been called away to the wars and, loosing his horse, left the plough in the wind and weather and never returned to it? However, it was useless old iron now, and it was soon carted away. By the end of the day all that unpromising field had been ploughed. In due course it yielded a useful crop.

Some do leave the plough because the work is difficult. Many girls and boys start learning to play the piano or violin and after a year or so give it up as being too difficult. They cannot keep at it until they have mastered it.

In *Pilgrim's Progress* we read of Christian setting out on his journey to the Celestial City. He is soon joined by a man called Pliable, and when he hears about the city Pliable is most anxious to reach it. He asks for a full description of it, and urges Christian to "mend his pace" so that they may reach there sooner.

But at last they came into a slough into which they fell. Pliable began to shout and rave. "May I get out again with my life, you shall possess the brave country alone for me." So he struggled, and got out of the slough on the side nearest his house. Off he ran back home as fast as he could, and Christian saw him no more.

Are you going to be like the farmer who left his task because it was hard? Are you going to be like Pliable and give in because of a setback? Paul wrote to some young Christians who had started well but had been discouraged: "You did run well, who did hinder you?"

There is a great deal of hunger in the world. Suppose all the farmers were to leave their ploughs to rust in the fields; what would become of the hungry ones then? And there is a lot of evil in the world. Suppose we were to give up working for Jesus Christ because the work was sometimes hard; who would then tell the needy ones of his great love? "And let us not be weary in well doing: for in due season we shall reap if we faint not."

I wonder if you know the prayer which Francis Drake is supposed to have offered on the day he entered Cadiz in 1587 —

"O Lord, when thou givest to thy servants to endeavour any great matter, grant us also to know that it is not the beginning, but the continuing of the same, until it be thoroughly finished, which yieldeth the true glory; through him, that for the finishing of thy work laid down his life, our Redeemer, Jesus Christ. Amen."

*Minister, St. John's Congregational Church, Ipswich, England.

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The Eternal Child

(From page 24)

There are many scenes in the history of the human race which are of a nature to undeceive those who will know nothing of human nature but its original goodness and excellence. But the one chapter in the history of humanity which forever refutes such a definition of human nature is that chapter which relates for us the life and the death of Jesus Christ. In that chapter we learn what human nature is and to what length it will go. This child is set for a sign which shall be spoken against. When I recall that some said he had a devil, others that he was mad — that men took up stones to stone him, that they tried to throw him over a precipice, that they betrayed him and mocked him and spat upon him and crowned him with thorns, crucified him, and reflect that I share the same nature as those men, then I come to understand how far the heart can go in its rebellion against God.

In how striking a manner, the prediction of Simeon has been fulfilled. Wherever Christ, his cause, his Church, his Gospel, his doctrines, his true disciples are, there Christ will be spoken against. Wherever he is not spoken against, wherever his Gospel is not rejected and scorned, but received with polite courtesy or dismissed with cool indifference, there you can be sure that it is not Christ who is preached, and that what appears to be the Gospel is another Gospel which is not another. The Christ, the real Gospel will always be a sign to be spoken against.

It is possible so to preach Christ that he shall not be spoken against. You can leave out his awful claims to preexistence, deity, world dominion and judgment; you can omit his stern demands upon believers; you can be silent as to the solitary and exclusive way of righteousness and salvation, by faith in him alone — all these things which are repugnant to the natural mind and heart of man — you can leave out, but only to discover that Christ so preached is not a sign to be spoken against. St. Paul tells us in his letter to the Galatians how men urged him to tone down a little the terms of redemption, to persuade him to say that although men were saved by Christ, it was also necessary for them to observe certain Jewish laws and rites. But, he said, that if he should do that, then would the offense of the Gospel cease. But what he declared to be the offense of the Gospel, that the sinner is saved only by his faith in Christ that to Paul was the power of the Gospel, the Gospel of which he was not ashamed, the Gospel in which he gloried — nothing less than this seems now to be the question before the Church of Christ. Shall the Gospel, a stone of stumbling or a rock of rising, a sign to be spoken against or a truth to be embraced with rapture, love and joy, shall it cease to be the Gospel, good news, and become merely good advice, meditation, observation, warning?

III

Christ is the touchstone of human hearts. Behold this Child that the thoughts of many hearts may be rerealed. The one great purpose of our earthly probation is that God might know our hearts. Not that in his omniscience, he cannot know and see what is in the heart now, or what the heart will do in the years to come, but rather that by the experience of life, by the use or abuse of its opportunities and its dispensations, every man should write a description of his character. This, we are told was his purpose in his dealings with Israel. "Thou shalt remember all the way which the Lord thy God hath led thee, these forty years in the wilderness that he might humble thee to prove thee, to know what is thine heart, whether thou wouldst keep his commandments or not." The life of the heart is the critical thing. Out of the heart are the issues of life, not what goes into a man, but what comes out of his heart defileth him. If men do not love Christ it is because the love of God is not in their hearts. With the heart, man believeth unto life. It is therefore in harmony with this great fact of life that Christ is declared to be the One who above all others tests the heart and reveals its secrets and its thoughts.

We can see how true this was during the life of Christ upon earth. There was something in him and in his truth which awakened latent evil and latent good. The Scribes, the Pharisees, the Sadducees, Herod, Pilate, Caiaphas, Judas, brought before Christ, revealed themselves, their anger, hypocrisy, blasphemy, bitterness, enmity to good, their hatred and their treason. While others brought before Christ had discovered in themselves the things which God delights to find. Mary, her gratitude; the publican, his penitence; the Magdalene, her love; the centurion, his great faith; the thief, the penitent and his hope. So Christ has even been revealing, uncovering, discovering what is in the heart. The same sun which shines upon the earth today ripens the good seed, the wheat, and also the tares. The same sun which scatters the darkness, dissipates the clouds, also draws out of the earth its noxious mists and vapors. So Christ acts upon the hearts of men.

In Christ, the one great decisive, searching thing is his remedy for sin. Forgiveness through faith; cleansing

through his blood. How that test at once reveals, searches a man's heart. When we say that he searches the heart of man, reveals its secret thoughts, we do not mean that in one man he discovers only that which is unworthy. For all have sinned, and come short of the glory of God. But that in one, he discovers a refusal of God's will and plan, and in the other a humble and grateful acceptance of it. In one, self-righteousness; in the other, the publican's cry—"God, be merciful to me, a sinner." Let the cross be plunged down today into your heart; what is the reaction to it? Men speak of salvation by character. Yes, if by that you mean the Gospel standards of character, the Gospel's method of ascertaining the true character of a man's heart. For the supreme test of character is the offer of Christ crucified, the acceptance or the rejection of that shows the moral drift of a man's nature and nothing that he can say or do, good or bad, is of the least significance as compared with that acceptance or that rejection.

When Sir Walter Raleigh was led to the block his executioner asked him if his head lay right. Releigh answered, "It matters little, my friend, how the head lies, provided the heart is right." Here in the presence of God, here before him to whom are revealed the secrets of all hearts, here before the cross of mercy and of love, what does your heart speak, how does your heart lie?

LOOKING AT GOD THROUGH CHRIST

I had heard for years of the beauty of the stained-glass windows in Lincoln Cathedral. When I stood one day outside the great church just before sunset I looked at those windows from the outside. Doubt filled my mind concerning their beauty and what I had heard of them, for they appeared dull and lifeless, a dirty-gray color. But then I stepped through the great doors into the aisle of the nave, and saw the windows with the light of the setting sun coming through. What had been dark gray on the outside now was filled with all the colors of the spectrum. The great vaulted nave was suddenly filled with a glory of color and light such as I had never even imagined could be.

So it is with the love of God. On the outside looking in, all the evidence in the world may be lifeless and void of conviction. But on the outside, looking at God through Christ, life takes on a transcendent radiance such as we never imagined it could have. From *The Lost Gospel* by Robert E. Luccock; Harper & Brothers.

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A Christmas Drama—Worship Service

In Which Is Included a Christmas Play in Two Parts★

by Louis and Violet Wilson†

ORGAN PRELUDE: Christmas (religious) music.

NARRATOR: To some of us Christmas has come many, many times. So many times, indeed, that much of the magic that clothed the season when—well, when we were just so high—has faded into a dim memory.

It is only sometimes when an old carol catches us suddenly quite unaware that we are pulled back into the simple, wondering joy of those days when Santa Claus was real and the tinsel fairy on top of the Christmas tree the most wonderful creature imaginable.

We are so much older now that we even dare to laugh at times when children take the season with such round-eyed seriousness. But don't! Please don't! For here are the children now. Don't let your grown-up laughter dull the shining gift they bring.

BEGINNERS: "Merry Christmas!" an action song.

NARRATOR: Yes, it's Christmas.

Simple words that recall holly and mistletoe, mince pies and plum puddings, carolers trudging singing through the falling snow, lighted windows and Christmas trees glowing with color and tinsel.

Christmas and gifts and the children—and held with wistful tenderness in our overburdened hearts the healing wonder of an old, old dream: the simple, peasant mother and her manger-cradled Child, the adoring shepherds, the songs of angels echoing down from heaven to earth the message, "Peace! Good will!"

Here before the altar of that dream we bow in penitence for the failure of the whole world. We pour out the bitter offering of our own sorrow and loss.

Here before the altar of that eternal dream we lift up tear-washed hearts in new dedication.

Hear us, O Lord of the Bethlehem hills and the star-lit pastures. Make the ancient words again strike fire in our cold hearts and warm them. Make the old, loved songs of adoration and joy come alive on our lips. Clothe the Christmas dream in our own penitent flesh, redeemed now and made strong by the inbreathing of thine own eternal spirit. Through the self-giving of love let it in deed and in truth be once again and evermore Christmas!

PRIMARY DEPARTMENT (standing in balcony): "Silent Night," verses 1 and 2.

CONGREGATION (seated): "Silent Night," verse 3.

CONGREGATION (standing): "O Little Town of Bethlehem," all verses.

NARRATOR (Luke 2:1-7): In those days an edict was issued by the Emperor Augustus for a census of the whole world. This was the first census made while Quirinius was governor of Syria. And all went to be registered, each one to his own town.

So Joseph went up from Nazareth in Galilee to David's town of Bethlehem in Judea, because he belonged to the house and family of David, to register with Mary, who was betrothed to him and was with child. While they were there it came time for her child to be born, and she gave birth to her first born son; and as there was no room for them in the inn, she wrapped him up and laid him in a manger.

CHORUS (from balconies): "Gentle Mary Laid Her Child," verses 1, 2.

CONGREGATION (seated): "Gentle Mary Laid Her Child," verse 3.

NARRATOR (Luke 2:8, 9): There were some shepherds in that neighborhood who were out in the fields keeping watch through the night over their sheep. When suddenly an angel of the Lord stood by them, and the glory of the Lord shone round them, and they were terrified.

CHORUS (from balconies): "Shepherds! Shake Off Your Drowsy Sleep," verses 1 and 2.

CONGREGATION (seated): "Shepherds! Shake Off Your Drowsy Sleep," verses 3, 4.

NARRATOR (Luke 2:10-12): But the angel said to them:

"Don't be afraid. This is good news I am bringing you, news of a great joy that is to be felt by all the people. For today, in the town of David, there has been born for you a Savior who is your Messiah and Lord. And this is a proof for you: you will find a baby wrapped in swaddling clothes and lying in a manger."

CONGREGATION (seated): "While Shepherds Watched Their Flocks by Night," verses 1-4.

NARRATOR (Luke 2:13, 14): And suddenly there was with the angel a multitude of the host of heaven praising God, saying,

Glory be to God in the highest heavens,
And on earth peace among men of good will!

CONGREGATION (seated): "There's a Song in the Air!" (all verses)

NARRATOR (Luke 2:15-20): Now, when the angels had left them and gone back to heaven, the shepherds said to one another,

"Come! Let us go to Bethlehem and see this thing that has happened, that the Lord has told us about!"

And they went quickly, and found Mary and Joseph, and the baby lying in the manger. And when they saw the child, they made known what had been said to them about him; and all who heard it were amazed at what the shepherds reported to them. But Mary treasured up all their story, often turning it over in her mind. And the shepherds returned, glorifying and praising God, for all that they had heard and seen.

CONGREGATION (seated): "What Child Is This, Who Laid to Rest," (all verses)

NARRATOR (Matthew 2:1, 2, 8-11): Now after the birth of Jesus . . . there came to Jerusalem certain wise men from the East, inquiring,

"Where is the newly born king of the Jews? We saw his star in the east, and we have come to worship him."

. . . Thereupon Herod . . . directed them to go to Bethlehem . . .

The Magi listened to the king and then went their way. And the star they had seen rise led them on until it reached and stood over the place where the child was. When they saw the star, they were exceedingly glad. Then they went into the house and saw the child with his mother Mary. They fell down to worship him, and opening their treasure chests they offered him gifts of gold and frankincense and myrrh.

* * *

Thus runs the story of those who came to adore and to bring their gifts to the Christmas Child. Long ago it

---

★Some churches which wish to simplify the service may prefer to omit the drama and use hymn slides to make more effective the hymn narration.

†Mr. and Mrs. Wilson of Tucson, Arizona, are both writers of church school literature.

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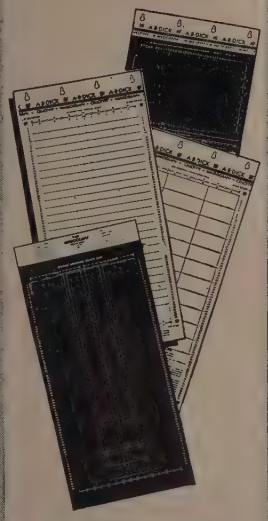

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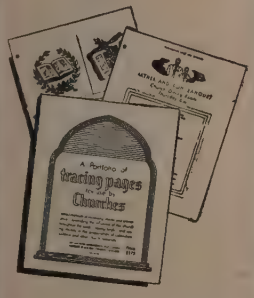

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3. **"How can I help? I don't know anything about that."**

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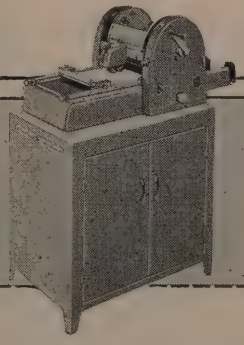

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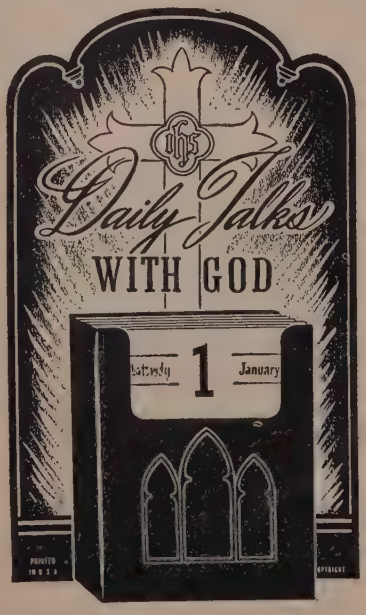

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happened, and in a land far away. But beautiful stories have their own special eternity. For our imaginations are ever re-enacting them and making them part of the living now. While we sing our next carol, the children are going to set a simple stage here in our midst and make ready to recreate for us the story of the Christmas Child as it might happen today. Come, players! Set your stage to play the story that we sing!

CONGREGATION (standing): "The First Noel the Angel Did Say," all verses.

"Christmas Is a Miracle" by Joyce Vernon Drake.

NARRATOR (as the players hold their final tableau about the manger): The play is over, but the players linger, and our hearts also linger. For we, too, would bring our gifts to serve the Child. While the choir gives words to the adoration of our hearts, the boys and girls of our church school intermediate department will collect our gifts, adding them to those that have already been laid before the manger.

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Upon the Sea of Galilee
The Master sailed away;
The Twelve were with him in the ship
As he sailed away that day.

The Twelve were rowing against the storm
As the Master lay asleep;
The Twelve were rowing with might and main
On the black, uncertain deep.

Upon the rough, ill-mannered wind
Dark fears were riding fast;
They haunted Peter and James and John,
And grimaced from the mast.

John bailed the water; the others rowed —
All fought with the Giant fear;
They struggled as though they fought alone
Though the Master was so near.

When courage goes with the roaring wind,
And faith dies out of sight;
Remember the One who calmed the storm
On Galilee that night.

Charles Hannibal Voss
Groveland, Florida

Christmas Is a Miracle *

by Joyce Vernon Drake

PART I

The scene is the chancel of a deserted church. The usual arrangement of a pulpit-platform, altar or chancel is carried out. Unlighted candles in polished holders are on the communion table or altar. Flowers or greenery are placed stiffly about. In spite of Uncle Jed's efforts to beautify it, the place has a cold feeling of emptiness and loneliness. The alcove at the back is curtained in material harmonizing with the furnishings of the chancel. While the audience is gathering, if worship service is not used, only dim lights are in the auditorium. The chancel is unlighted. The alcove curtains are closed.

(The organ plays "O Come All Ye Faithful." A hidden choir hums and a soloist raises the melody above the organ and singers. The auditorium is now in darkness. As the singing ceases Uncle Jed and Nickie enter down center aisle. They are carrying a spray of ivy. Nickie has one crutch. Only their flashlights are at first discernible. They flash the lights about as they come slowly down. The organ is silenced. Uncle Jed, who is walking ahead of Nickie, stops at the chancel steps, throws his light on Nickie.)

UNCLE JED: Are you coming, Nickie boy?

NICKIE: O yes, I'm coming. It is dark, isn't it? Are you sure you have some candles?

UNCLE JED (goes up steps into chancel): There are always candles in a church, Nickie.

NICKIE: Even a deserted church?

UNCLE JED (groping for match and lighting it): Yes—if there is such a thing as a deserted church. (He lights several candles. Lights come up. Curtains in alcove are now partly open, dimly revealing young woman posed as a standing statue of Virgin Mary. Uncle Jed and Nickie stand with backs to audience looking into chancel. They remove caps.) There, that's much better with some light.

NICKIE (turns, looking about; Uncle Jed watches him): Why, it is beautiful in here! Hardly dusty and cobwebby at all. Do you come here every day?

UNCLE JED: Not every day, but often enough. I arrange the flowers, polish the candlesticks and keep the church clean. You see, we can't have God's house stand neglected.

NICKIE: Is it still God's house, even though no one worships here? Here are the candles and the altar and even the lovely statue. Is it just like it was years ago?

UNCLE JED: Only older — very much older.

NICKIE: Uncle Jed, what did you mean when you said, "if there is such a thing as a deserted church?"

UNCLE JED: I mean that if his spirit once dwelt here, it's here now; and where he is it is never lonely and never deserted. Here, Nickie, hand me that ivy. (Nickie removes coat, then assists with ivy.) That's it, we'll lay it along here. That looks fine, doesn't it? We'll dust a little and then it will be time to ring the bell. (Gets dust cloth from behind pulpit or organ.)

NICKIE: My grandmother says you ring the bell every Christmas Eve. That seems strange when no one ever comes.

UNCLE JED: Some one might come, though. (Dusts at intervals.) Some one who needs it might come in to worship sometime, and they'll find the candles burning and the bell ringing.

NICKIE: Then I'm glad I came here with you, tonight. You see, I can't walk fast so I didn't go with the carolers, and I think you need me. You must feel very alone.

UNCLE JED: No, Nickie, not alone. After I ring that bell I don't feel alone. When I come back into this room it all seems different. I'm not old and tired any more; I feel young. This place is not dusty and dingy, but shining and clean, and even the old faded statue is so bright it almost glows. Sometimes it seems the organ begins to play and the place is full of music and angels.

NICKIE: Angels? Uncle Jed, that would be a miracle! Do you mean you see a miracle when you ring the bell?

UNCLE JED: Christmas is always a miracle, Nickie. It is always a miracle because it is just what each one makes it in his own heart. If you have loved him and kept yourself pure and good—when you think of him here as a little Baby you can almost see him and all his angels in your heart. I guess that's a miracle, Nickie. I don't know, but it would seem to me it is. (Looks at watch.) Well, I guess it's

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time to ring the bell. (Starts L.)

NICKIE (softly and wonderingly): Go on and ring the bell, Uncle Jed; maybe I'll see a miracle, too. Ring it loudly, won't you? I'll stay here and watch and listen, like you said—in my heart.

(Uncle Jed slowly exits L. Soon bell is heard ringing. Nickie is transfixed. When bell has rung a second or two, the organ begins playing in softest tones. A dim rosy light glows on statue. The organ continues and bell ceases. Slowly the curtains open. Light from R. increases on statue. Very slowly, so slowly as to be almost imperceptible, the statue moves. The head and eyes of the statue are raised from attitude of prayer and hands unclasp from breast. Softly and unbelievably, as the music swells, the statue becomes the living maiden, Mary. The light from R. has become a glowing amber and Mary gazes in rapture toward the light. Slowly, with uplifted face, she sinks to her knees, folds hands upon breast as Golden Angel enters alcove R. The Angel extends hand in benediction. Organ continues softly.)

GOLDEN ANGEL: Hail! Thou art highly favored, the Lord is with thee. Be not afraid, Mary, for I have come to tell you of a great gift which God, our Heavenly Father, is giving you. There shall be born unto you a son and you shall call his name Jesus. When he is a man he shall be very great and shall teach all the people and the influence of his life shall never cease.

MARY: My soul shall be glad in God my Saviour.

(Music increases. Golden Angel extends hand. Mary, putting her hand in the hand of the Angel, rises, then sits on bench C., back of the alcove. Golden Angel tenderly beckons off L. Little Angel enters with halo which she places upon Mary's head. Little Angel steps back L., clasps hands in attitude of adoration. Golden Angel beckons off R. Second Little Angel enters R. with flowers which she gives to Mary, then takes place opposite First Little Angel in same pose. Golden Angel silently glides out R. as Tiniest Angel enters R. with flowers and kneels at Mary's knee. Tableau as curtain slowly closes.)

NICKIE (stands a moment after curtain closes and music dies away, then makes his way to L. entrance shouting joyously): Uncle Jed! Uncle Jed! I have seen a miracle! (Nickie exits L. as music swells.)

PART II

TIME: The First Christmas Eve.

PLACE: An old sanctuary on plains of Bethlehem.

The scene is the same as in Part I. The chancel is dimly lighted as before. Alcove curtains closed.

(Jediah—the Uncle Jed of Part I—is now an old shepherd, who comes down the center aisle, enters the chancel and looks about, then beckons to others who have stopped about halfway down the aisle. The Three Small Shepherds are grouped about Nathan, the older man. The little shepherds are cold and Nathan has his arm protectingly about one of them.)

JEDIAH (beckoning): Come. This is the place, the shelter which we seek. Come in and be warmed.

NATHAN (advancing): It is well, for the lads are cold from the winds of the field.

(Small Shepherds go into chancel awesomely, investigating.)

FIRST LAD: Jediah, this place, this shelter to which you have brought us—is it not a holy place?

SECOND LAD: See, a candle burns on the altar. We should not rest in here. We should worship and bow down. (Goes C. and kneels on steps.)

JEDIAH: It is a holy place but to rest will not profane the altar.

NATHAN (kneels, then rises): I will return to keep watch over the flock, Jediah. You remain here with the lads.

JEDIAH: We will relieve you and the others at the next watch. (Exit Nathan. Jediah turns to lads, lays his hand on heads in blessing.) Take your rest in peace.

(Other two lads kneel on steps, then lay themselves down to rest on steps. Jediah waits until all are resting, then kneels. Enter Jehrob, a young shepherd, followed by Nathan.)

JEHROB (breathlessly): Jediah, ah, Jediah!

JEDIAH (rising): Who calls? What sends you here?

JEHROB: It is about Nickie, the crippled shepherd lad. He has seen a vision. Come and talk to him.

JEDIAH: Nickie? Is this like the vision he saw before, months ago?

JEHROB: This one was different. He was watching alone at the far field and suddenly the angel of the Lord came upon him and the glory of the Lord shone round about him and—and—

(Curtains open revealing Angel with outstretched hand. The Angel is standing upon low white covered bench to give elevation. Jediah and Jehrob gaze spellbound. Little Shepherds rise. One runs to Jediah and Jehrob who cling together L.; one kneels where he is. Another stands R. Choir sings exultantly "Glory to God in the Highest," to any good musical setting or anthem, in jubilant mood. At an interlude in the anthem the Angel, seeing the shepherds are afraid, speaks comfortingly to them. Organ continues.)

ANGEL: Fear not, for behold I bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you—you shall find the babe wrapped in swaddling clothes lying in a manger.

(As Angel finishes speaking she lifts arms in praise and turns slightly to R. Soft light beams on her face. Four Angels glide into alcove, two L., two R., moving slowly and softly with upraised faces and folded hands. Two take positions at each side of first Angel; others kneel, one slightly in front of other. They, too, lift arms in exaltation. If the anthem is long the Angels may change positions to downcast eyes and folded hands, then, after interval, back to original position. Every movement must be coordinated, slow, graceful, flowing and part of the rhythm of the whole scene. Expression of faces must be in mood of praise, then of prayer. Curtains at close of anthem.)

JEHROB (wonderingly): This is that which Nickie saw.

JEDIAH: This is a holy night in a holy place.

FIRST LAD: Jediah, let us go—even unto Bethlehem, just as the Angel said.

SECOND LAD: Let us stop in the fields, for I shall take a lamb as a gift to the Babe.

FIRST LAD: We must tell Nickie so he can go and see this thing which has come to pass.

JEDIAH: Alas. Poor Nickie must travel slowly because of his twisted foot.

THIRD LAD (pulls at Nathan): Come, Nathan, let us hasten.

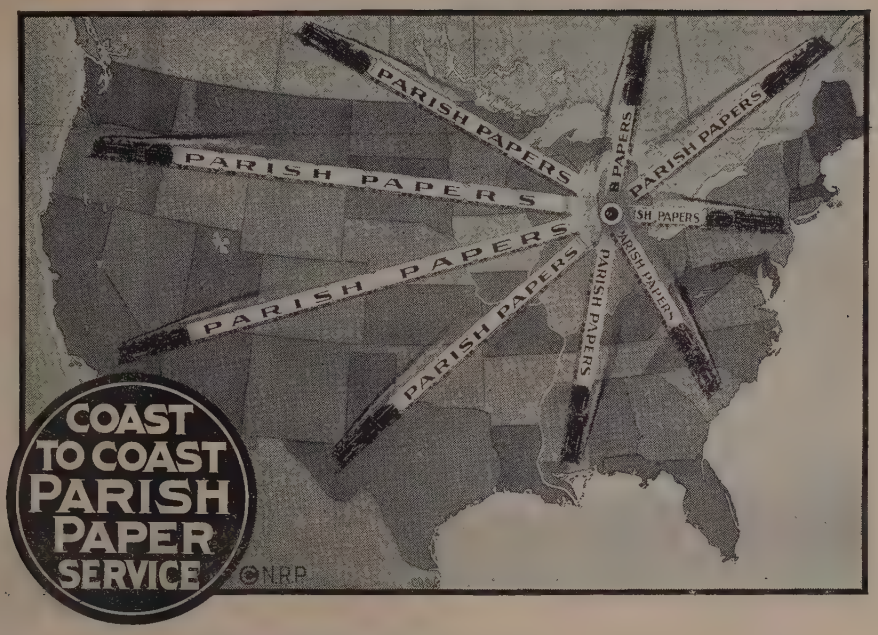
(All shepherds exit C. aisle or L.)

JEDIAH (returns and kneels in prayer on steps): He shall feed his flock like a shepherd. He shall carry them in his bosom and shall gently lead those that are with young. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. (Jediah continues to kneel in prayer.)

(Three Wise Men are coming slowly down aisle. Just before reaching chancel they stop. As Third Wise Man raises arms and repeats Scripture from Old Testament, Jediah rises and goes up steps on to platform.)

THIRD WISE MAN:

Comfort ye, comfort ye, saith your God.
Speak ye comfortably to Jerusalem and
cry unto her
That her warfare is accomplished



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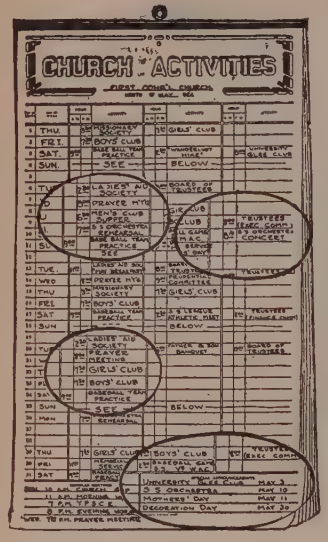

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For her iniquity is pardoned.
O Zion that bringeth good tidings,
Get thee up unto the high mountain.

(All Wise Men kneel on step, then slowly rise. Third and First stand R. on steps, Second L. Jediah is on platform. He faces them.)

JEDIAH: Peace be unto you upon this holy night.

FIRST WISE MAN: We are seeking shelter where we may rest for the night.

SECOND WISE MAN: Some shepherds who were preparing to journey to Bethlehem directed us here.

FIRST WISE MAN: We have come far and are weary.

JEDIAH: I am a humble shepherd. With my companions I have rested here, using this place as a haven from the winds of the field.

THIRD WISE MAN: Have you heard of a vision of which the shepherds spoke?

JEDIAH: Did they reveal it unto you? (Eagerly) Did they tell you of the angel of the Lord, of the heavenly host and the glad message?

SECOND WISE MAN: All this and more.

JEDIAH: I pray this vision may come unto you as you find rest in the peace of this sanctuary. I go to join my companions, that I too may worship this new-born king.

FIRST WISE MAN: We should inquire concerning—

(Jediah is hurrying off.)

JEDIAH: Peace. Masters. (Bows, exits L.)

THIRD WISE MAN: It is this vision that has caused him thus to depart?

SECOND WISE MAN: The shepherds spoke of the angels' message concerning a Babe. Could that be the one whom we seek?

FIRST WISE MAN: Far across the desert we have come, my comrades, always following the star. It would be unseemly that a group of lowly shepherds should first receive these tidings.

SECOND WISE MAN: The news of the birth of a King would first be revealed to a king! Remember our royal degree.

THIRD WISE MAN: It is written that those in high places shall be made low and that the meek shall be exalted. The glory of his birth has been made known to the shepherds of the fields. I believe it is he whom we have been seeking.

FIRST WISE MAN: If this be true, let us hasten with gladness to his feet.

SECOND WISE MAN: Let us bear our costliest treasures and kneel before him. (Turn as though to depart side aisle R.)

(Nickie enters vestibule L., dressed as shepherd boy.)

NICKIE: O please, Sirs—do not go. Let me talk to you. It is urgent, Sirs.

(Wise Men return front.)

FIRST WISE MAN: Why do you detain me? We are seeking a new-born King.

NICKIE: I can tell you about him. It was I, Sirs, who saw the vision.

SECOND WISE MAN: Tell us.

NICKIE: I was alone at the end of the field. Suddenly there was a bright star in the sky. . . .

THIRD WISE MAN: A star?

NICKIE: O Sirs, a radiant star and a beaming light. Then the angels, hosts of angels—all singing of the new-born King.

FIRST WISE MAN: It is he. Let us again follow the star.

NICKIE: That is what the shepherds said, Sir. They ran and hastened that they might see him. They each took a new-born lamb or a fleece as a gift to the king. I tried so hard to follow but I could not and fell behind. See, Sirs, I too, have a gift! (Shows fleece.) It is a fleece, so white and soft. It would keep a baby warm. Could you take me, too, Sirs, that I might bring my fleece?

FIRST WISE MAN: We could not take you, little shepherd—you could not travel so far.

NICKIE: O, Sirs—I beg you, Sirs.

SECOND WISE MAN: Let us bear your gift, the fleece.

NICKIE: Have you brought gifts? (Wise Man opens box.) O, jewels, gold, perfume! Then take mine too, Sirs; and offer it with yours.

THIRD WISE MAN: We will bear your gift faithfully, little shepherd.

NICKIE (handing fleece to Third Wise Man): Tell the Little King the fleece is from my littlest lamb. Tell him it's from Nickie and—O, Sirs, tell him I wanted to see him.

THIRD WISE MAN: You shall see him, little shepherd, some day. And you shall run and not be weary, you shall walk and not faint.

NICKIE: Thank you, Sirs. That is what Jediah says. I will say those words at the altar while you bear my gift to him. (Wise Men exit slowly down center aisle. Nickie kneels on steps facing altar in attitude of prayer.) They that wait upon the Lord shall renew their strength. They shall mount up on wings like eagles, they shall run and not be weary, they shall walk and not faint. (Nickie remains a moment in prayer, then wearily places his crutch by his side, lies on steps and falls asleep. Music of "Silent Night" from organ. Two Little Angels steal in, look lovingly at Nickie, then bring his coat, worn in Part I, and cover him. They

sit on top step, hands folded on breasts, and tenderly guard him, one Angel R., one Angel L. As they sit, six white-robed Girls carrying candles move down aisle, two by two in rhythm with music. They go into chancel and light candles which still are unlighted. When the candles are lighted, choir begins softly singing "Silent Night." The six Girls kneel as curtain in alcove opens revealing scene of Mary at the manger. At second stanza two of the Shepherd Lads enter and kneel wonderingly and reverently before manger, then slowly exit. At third verse Third Wise Man enters; he kneels, presents box of jewels, which Mary accepts and lays to one side. He then presents Nickie's fleece. Mary holds it a moment, then tenderly wraps it about the Baby in the manger. She takes first position. Mary and Wise Men motionless for tableau. The curtains close. The music now modulates into the "Away in a Manger," "Jesus Bambino," "Lo How a Rose E'er Blooming," or any cradle song or carol. Plays through, then choir or soloist sings first stanza. Curtains open with singing. In the alcove two beautiful Angels bend in worship over the manger. Tableau. Curtain closes. Reopen on manger with the Tiniest Angel standing with clasped hands gazing at the Baby. Tableau. Choir finishes song. Curtain closes. The organ now returns to the music of "Silent Night." The six kneeling Girls rise, extinguish all candles in chancel. Then they go by way of center aisle as they entered. While Girls are leaving the chancel, the two Little Angels guarding Nickie step in front of him, facing audience. This forms a screen behind which Nickie quickly puts on his overcoat and picks up modern crutch. As last girl marches out, the two Little Angels walk out behind them as part of the group. The music ceases. Nickie rises and stands, with crutch, on platform, looking into chancel as in close of Part I. The scene is exactly the same. The bell rings, the curtain slowly parts a trifle, revealing statue as in Part I. When bell ceases, Uncle Jed, as in Part I, enters L.) O, Uncle Jed. I saw it! It all happened—just as you said—

UNCLE JED (arm about Nickie at top of steps): Yes, and just as I always shall say—Christmas is a miracle!

(The two walk down steps, down center aisle and exit as organ peals and choir sings "O Come All Ye Faithful.")

(The play is ended)

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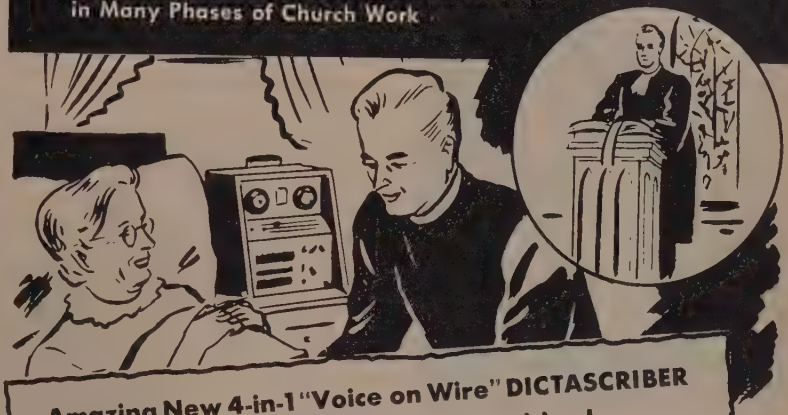

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Music for the Christmas Service

by Joseph W. Clokey

With the wealth of good music available, this author points out that no church should be denied its inspiration.

NO one knows the exact date of the birth of Jesus of Nazareth. It is said that the early church set the Christmas season in December in order to divert the attention of Christians from the pagan festivities of the Roman Saturnalia. In the silent night they sang *Gloria in Excelsis Deo.* Today, the pagan festivities of American secularism divert the attention of Christians from the true significance of the Nativity. Impious vendors of merchandise, urging people to buy early and avoid the rush, proclaim, "Glory be to the Almighty Dollar!" Raucous radios, blatant phonographs, rowdy street singers, join in chorus, "Jazz on earth, good fun for men!" Silent Night? Not in the United States of America! Some of our best Christmas hymns and carols have been abducted by the High Priests of Bop. Children of the church, they have been jazzed, crooned, beboped, until they are moppets of the street.

The early church remained discreetly aloof from things associated with the rituals of paganism. She was wise. In all seriousness, I suggest that the modern church profit by her wisdom and consider eliminating from its services the music that has been corrupted by this travesty. To do so will be difficult, maybe impossible, for some of our best loved hymns and carols have been tainted. But there is a wealth of unspoiled music, much of it extremely beautiful, and from this the church, if it will, can build a service that is supremely devotional and wholly apart from the din of the streets.

With this in mind, I have prepared some suggestions, unhackneyed music that is appealing, worshipful, and quite easy. Most of it can be sung effectively by the average volunteer choir of fifteen or twenty voices. Unless otherwise noted, the tenor part does not go above F, the soprano above G.

The majority of these numbers are carols, some traditional, some modern. The Christmas carol is a folk song. It is heard to its best advantage when sung with the utmost simplicity and with no ornamentation. I have selected arrangements which retain this simplicity. I deplore the current tendency to sing in the church elaborate concert arrangements of carols. The result is a display of choral pyrotechnics, not folk music. Certainly, it is not worshipful. The folk song has a direct appeal and needs but little in the way of interpretation. Accuracy, balance, unforced tone-production, meticulous diction are about all that is necessary. A bit of nuance at phrase endings, perhaps a retard at the end; these will supply all that is needed in the way of "expression." Keep in mind the delicacy and finesse of the string quartette, rather than the grandeur and kaleidoscopic color of the orchestra.

Start With the Hymnal

Let us start with the *Hymnal* of 1940.† This book contains most of the familiar hymns and carols that are likely to be desired. In addition, it contains a number of less well-known numbers that are too good to remain unsung.

I Know a Rosé Tree Springing. This may be sung as a motet by the choir. It will go well in a group of short numbers by the same composer, Praetorius, which are mentioned later. The

ABOUT THE AUTHOR

Joseph W. Clokey has made music his career since, in 1915, he graduated from the Cincinnati Conservatory of Music. Much of his musical life has been spent at Miami University, Oxford, Ohio, from which he received his A. B. degree and, in 1937, the degree of Doctor of Literature. He is now dean of the School of Fine Arts of Miami University.

Dr. Clokey's musical compositions embrace a wide range of forms in nearly every medium. The son of a minister, that he should be concerned with church music was almost inevitable. Among his finest works are his sacred cantatas, his hymns and anthems. His organ preludes, "The Bell Prelude" and "The Cathedral Prelude," are familiar to most church-goers, as are his compositions for choirs.

†Episcopal Hymnal.

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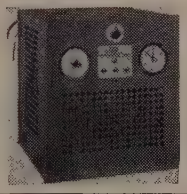

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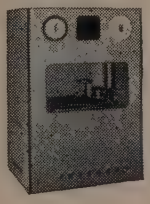

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one which follows is a unison version of the same song, suitable for a children's choir.

Of the Father's Love Begotten. This is rather too rangy for the average congregation, but it makes a good unison number for adult choir. Let the sopranos and tenors sing full voice on the higher notes, very lightly or not at all on the lower ones. The altos and basses will sing full rich tones on the lower notes, lightly or not at all on the higher ones. In this way you can get an even, natural tone quality without forcing or bellowing.

From Heaven High. Let the first three verses be sung by a children's choir, the next by the congregation, the last by all.

Break Forth O Beauteous Heavenly Light. This makes an excellent four-part motet.

Good Christian Men. A good unison song for children.

All My Heart This Night Rejoices. May be sung either in four parts or in unison, by children or adults.

Here Betwixt Ox and Ass. A unison arrangement of a part-song by Gevaert, mentioned later.

Joseph Dearest, Joseph Mine. Unison song for children. Additional verses may be found in the *Oxford Book of Carols.*

Sing of Mary. A charming song that should not be overlooked at this season.

When Jesus Left His Father's Throne. The first two verses are appropriate.

Hush, My Dear. For younger children. Also known as *Watt's Cradle Song.* Additional verses and another tune will be found in the *Oxford Book of Carols.* As a child I used to sing this to the tune, "Nettleton." I like it better than any of these other tunes. It may be found in the Methodist and Presbyterian hymnals to the words, "Come, Thou fount of every blessing."

Every choir library should have at least one complete copy of the *Oxford Book of Carols* (Oxford University Press). It is a treasure chest of carols, very old ones and very new ones. Few people realize that there are many traditional carols for seasons other than Christmas. This book contains numbers suitable for the entire church year. Many of the numbers can be bought singly, at a very low cost. All those that I have listed, with the exception of several solo pieces, can be had in leaflet form. Currently they are listed at 8 cents a piece.

The following numbers are suitable for unison singing by younger children:

Joys Seven, Song of the Crib (there are directions for turning this into a little pageant), *Rocking, In the Town* (can be used as a playlet).

Children's Songs of the Nativity

From the same book, these songs are suitable for unison singing by older children: *Gallery Carol; Sans Day Carol; Song of the Ship; The Garden of Jesus.*

The following will make effective two-part songs for children: *Susanni; The World's Desire.*

These two carols might be used by combined choirs of children and adults:

A Virgin Most Pure. Children sing the verses in unison, adults singing the refrain in parts.

This Endris Night. Children sing verses in unison, adults singing the faburdens for the verses indicated.

These carols make good four-part numbers for the adult choir:

Coventry Carol (second tune); *Lute Book Lullaby* (needs a well-balanced chorus); *Gabriel's Message; Eia; Earthly Friends.*

These carols from the *Oxford Book of Carols* make good solo numbers. The last two are not available separately. For medium voice.

The Kingdom; Wither's Rocking Hymn by Ralph Vaugh Williams; *The Christmas Tree* by Peter Cornelius; *Our Brother Is Born* by Harry Farjeon; *The Kings* by Peter Cornelius.

Traditional Carols

Here are several sets of traditional carols, all quite unusual, and not duplicating many in the *Oxford Book of Carols* they are very reasonable in price:

Clokey, *Childe Jesus.* (C. C. Birchard). This is listed as a cantata, but is really a sequence of carols. Often used as background music for tableaux.

Harker, *Old Christmas Carols. Sixth Set.* (G. Schirmer) Six carols, all good, in unison. Suitable for children or adults.

Kingsley, *Five Russian Carols.* (Carl Fischer) Very unusual and atmospheric. No. 2 is for SSA, the rest for SATB. I like Nos. 1 and 4 especially. No. 5 is a short *Gloria in Excelsis,* one page, which may come in handy as an Introit.

Nunn, *Four Old French Carols.* (Boston Music Co.) All for SATB. No. 3 has a charming solo for medium voice.

Schindler. *Six Old French Carols. Second Set.* (G. Schirmer) Three very good unison carols. No. 1 could be used as a little pageant.

Here are several traditional carols that come separately. All for SATB.

Dickinson, *Jesus, Thou Dear Babe Divine.* (H. W. Gray) Solo for soprano. Exquisite melody.

Elmore-Reed, *Come All Ye Who Weary.* (J. Fischer) Interesting Welsh carol.

Hopkins, *Companions Raise Your*

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Voices. (Presser). Irish carol. Malin, *Ivy and Holly.* (C. C. Birchard). Irish folk song. Not the familiar *The Holly and the Ivy.*

Peloquin, *The Christmas Child.* (Witmark).

Schindler, *Happy Bethlehem.* (Ricordi) Quiet, devotional number of great beauty.

The following are short Polyphonic numbers from the Seventeenth Century. Quite easy and very churchly.

Peerson, Martin, *Upon My Lap My Sovereign Sits.* (E. C. Schirmer).

Praetorius, *Geborn Ist Gottes Sohnclein.* (G. Schirmer).

Praetorius, *Von Himmel Kommt.* (G. Schirmer). Not the familiar chorale, *Von Himmel Hoch.* Both the above have English words.

These numbers are modern compositions for SATB, mostly in the carol manner. They will sound well even if the chorus is not very well-balanced.

Bitgood, *Rosa Mystica.* (H. W. Gray) Old English text.

Clokey, *Christ Is Born.* (C. C. Birchard) Eleven settings of traditional hymn texts.

Clokey, *Out of the East.* (J. Fischer) Sixteenth Century words.

Clokey, *The Virgin and Her Son.* Sixteenth Century words. Uses a familiar carol refrain.

Elmore-Reed, *A Christmas Prayer.* (J. Fischer) Short, devotional. Text is the collect for the second Sunday after Christmas.

Kent, *No Flower So Fair.* (Carl Fischer) Modern words.

Jones, *Amid the Snows, a Rose.* (C. C. Birchard) Modern words.

Lang, *In Praesipia.* (A. P. Schubert) Modern words.

The following modern numbers are not difficult, but need a fairly well-balanced chorus. All for SATB.

Clokey, *Saint Stephen.* (C. C. Birchard). Try this one next time St. Stephen's Day falls on a Sunday. Modal harmony.

Dougherty-Brant, *Carol of Drifting Snow.* (J. Fischer)

Means, *O Little Stranger.* (J. Fischer). Modern words. Very devotional and quiet.

Gevaert, *A Joyous Christmas Song* (H. W. Gray); *The Three Kings; Shepherds' Noel of 1750; Slumber Song of the Infant Jesus.*

These Gevaert numbers are delightful and well known. The tenor part frequently goes to G.

Rowley, *Man Be Merry* (Oxford University Press). Rollicking, but not frivolous. Tenor to G.

Shaw, Geoffrey, *How Far Is It to Behlehem.* (Novello). *A Lullaby Carol.*

Both the above numbers are very appealing.

Shaw, Martin, *Gloria.* (Curwen). A short two-page setting of the opening words of the "Gloria in Excelsis." It might be used as an Introit.

Snow, *Sleep Holy Babe.* (R. D. Row). Quiet and devotional. Not at all sentimental.

Thiman, *While Shepherds Watched Their Flocks.* (Novello). Tenor goes to G.

Titcomb, *Nowell.* (B. F. Wood). A vigorous number.

These numbers are for mixed voices in more than four parts, but are not at all difficult. Some are traditional carols, some modern.

Bingham, *The Christmas Man.* (J. Fischer). Soprano solo with chorus that divides occasionally. Very subtle and mystical.

Clokey, *Our Master Hath a Garden.* SSATBB. (C. C. Birchard). Traditional Dutch carol.

Clokey, *Music of the Bells* and *Carol of the Birds.* SSATBB (C. C. Birchard). Old French carols.

Friedell, *When Christ Was Born of Mary Free.* (H. W. Gray). Fifteenth

Century text. Modern music. Sopranos divide occasionally.

Gaul, *Carol of the Russian Children.* (G. Schirmer). Well known arrangement. Parts divide occasionally.

Malin, *Come and Adore.* (Witmark). Basque carol. Parts divide occasionally.

Reger, *A Christmas Carol* (1697). (H. W. Gray). SSATBB. The same melody as No. 3 in the Nunn collection, charmingly arranged for a cappella singing.

More Difficult Numbers

Here are a few more difficult numbers which I have found to be unusually effective:

Andrews, *Before Dawn.* (Oxford University Press). Not extremely difficult. Modernistic modal counterpoint.

Clokey, *Two Kings.* (J. Fischer). SSAATTBB with trumpet and trombone. Not difficult if you have a large chorus. The brass parts may be played on the organ. May also be had for TTBB.

Titcomb, *Be Joyful, O Daughter of Zion.* (Carl Fischer).

Titcomb, *We Have Seen His Star in the East.* (Carl Fischer). Two excellent numbers in the polyphonic motet style.

Willan, *Hodie Christus Natus Est.* (Carl Fischer). SSAATB. Needs a large, well routined chorus.

Willan, *Here We Are at Bethlehem.* (Oxford University Press).

Willan, *I Beheld Her Beautiful as a Dove.* (Oxford University Press). These two numbers, both SATB, are not difficult for a chorus accustomed to singing, free rhythm. Charming and unusual.

Willan, *Tyrle Tyrlow.* (Boston Music Co.). SSAA. An exciting carol for a well-trained women's chorus.

Willan, *The Three Kings.* (Oxford University Press). SSATBB. A gorgeous number, but difficult. Only a large, well routined chorus should attempt it.

Here is a list of traditional carols arranged for SA or SSA:

Clokey, *Sing Noel* and *Good Friends, Give Ear.* (C. C. Birchard) SA. Old French carols.

Dickinson, *From Heaven High the Angels Come.* (H. W. Gray). SSA. Not the familiar chorale *Von Himmel Hoch.*

Malin, *Come Ye Lofty.* (C. C. Birchard). SSA.

Malin, *Come and Adore.* (Witmark). SSA.

Mueller, *Dear Nightingale Awake.* (Carl Fischer). SA.

The following are modern compositions for SA or SSA:

Anderson, *Sing Loud, Sing Low.* (Carl Fischer). SSA.

Clokey, *No Lullaby Need Mary Sing.* (J. Fischer). SA or SSA.

Franck, *La Vierge a La Creche.* (Ricordi). English words. SA. Effective as a duet for adults.

Head, *Star Candles.* (Boosey and Hawkes). SA or SSA. A charming legend about the Southern Cross.

There are not many solos for Christmas that are distinctive. Here are a few that I know of that are not commonplace:

Clokey, *The Storke.* (J. Fischer). Medium voice. Sixteenth century text. Modal harmony. Accompaniment may be had for string quartette.

Clokey, *No Lullaby Need Mary Sing.* (J. Fischer). High and low keys. Has a plain songish refrain.

Bax, *A Christmas Carol.* (J. and W. Chester). Soprano. An utterly glorious song, but extremely difficult, both for singer and accompanist. Not for amateurs.

CHURCH PAINTING PROJECT

The young people of an Iowa church made the painting of the church their particular project. The illustration is from Ralph Felton's book, "Men Working."

The Organist

For the organist, I have the following suggestions. Use the utmost simplicity in playing the Christmas service, and you will have played it in the best possible manner. Adding frills can only detract, both from music and from worship. Tremolo, Vox Humana, Harp, and Chimes, should be put off and left off. They are useful only in playing garish concert music. They have no place in corporate worship. Church organs would be better off without them; they constitute a menace—a temptation to which most organists succumb; nowadays they are frightfully overused. But overuse does not correct an abuse. Over these stops should be put a label, *Requiem aeternam.*

The prelude and postlude to a Christmas service should not be elaborate or displayful. Concert organ music is as

out of place as secular choral music. Indeed, you can make a perfectly satisfactory prelude or postlude out of nothing but hymns and carols. Arrange them in order of key relationship. Here are some examples from the *Hymnal* (Episcopal):

For a *quiet prelude*, D major, No. 14; D minor, No. 38; F major, No. 31; C major, No. 22; E flat major, No. 20.

For a *joyful postlude*, B flat major, No. 26; F major, No. 21; D minor, No. 40; G major, No. 12.

There are two very good choral preludes on *Rosa Mystica*, both quiet and easy:

Brahms, *Es Ist Ein Rose* (Novello).

Pasquet, *Lo, How a Rose.* (H. W. Gray).

You can make a six-minute prelude by playing Hymn No. 17, then Pasquet, then Brahms, then Hymn No. 17.

Two quiet preludes, neither difficult, are:

Willan, *Chorale Prelude No. 1.* (Oxford).

Shaw, Martin, *Variations on an Old Carol Tune.* (J. B. Cramer).

Here are two collections that will be useful. Of moderate difficulty:

Milford, *Three Christmas Pieces.* (Oxford).

Phillips, *Six Carol Preludes.* (Oxford).

If you want a prelude that is tuneful, the following are very pleasing:

Whitehead, *The Croon Carol.* (Carl Fischer).

Whitehead, *Prelude on Winchester Old.* (H. W. Gray).

O'Connot-Morris, *A Carol,* (Novello).

The following makes a stirring postlude, brilliant but not at all difficult:

Guilmant, *Chant Du Roi Rene.* (J. Fischer).

THE STEWARDSHIP OF TALENT

One of the most fascinating observations I have made in interviewing great creative personalities is that they all seem to have the spirit of Christian service in their souls. There is, for instance, Fritz Kreisler, the world's most famous violinist. Kreisler says that none of the money he earns through his music belongs to him, because his music is a gift of God and he is only the steward of that music and that money. One day in Berlin, Germany, when I was lunching in his very humble home, he said to me, "I have never owned a home, because a home would stand between me and all the homeless of the world. I have never eaten a luxurious meal, if I could help it, because that meal would stand between me and the hungry of the world."—William L. Stidger in *Human Adventures in Happy Living.* (Revell)

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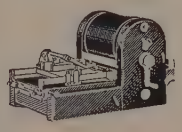

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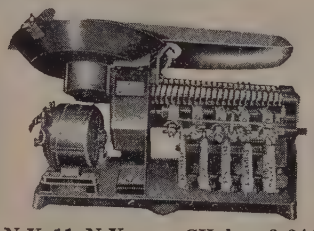

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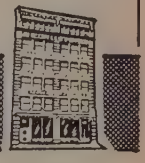

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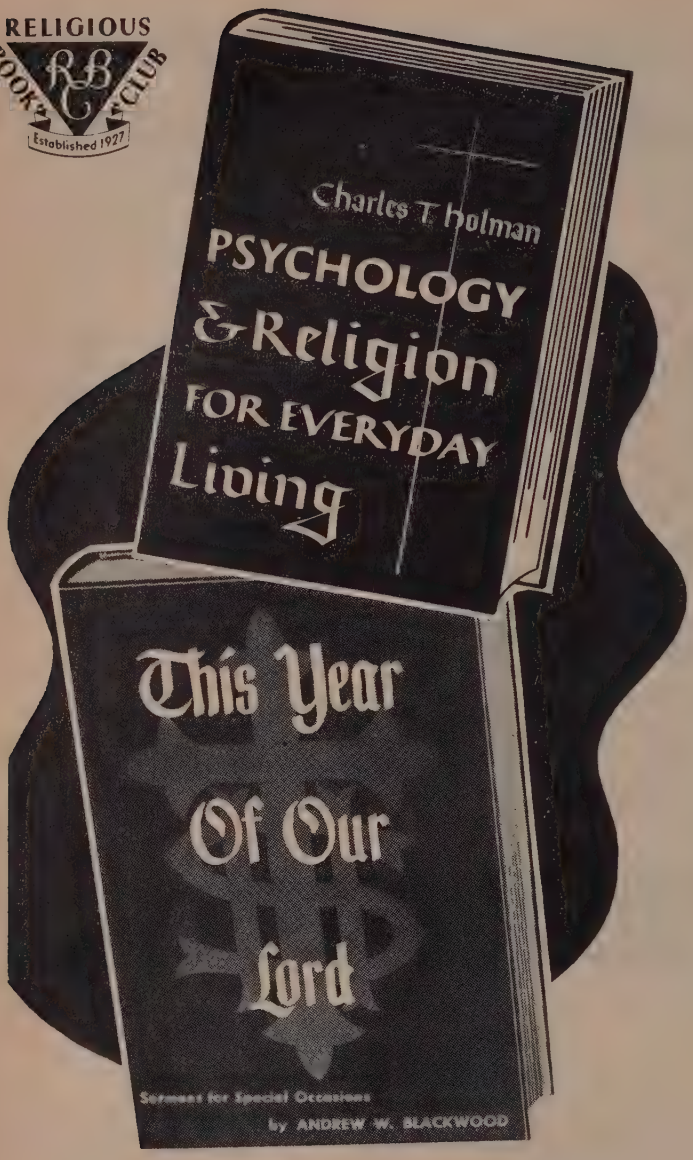
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PRELUDE: "O Holy Night"—Adam

AT THE PROCESSION: "While Shepherds Watched"

CAROL PROGRAM: Choir and Congregation—(All seated)

1. "O Little Town of Bethlehem"
2. "There's a Song in the Air"
3. "In the Lonely Midnight"
4. "It Came Upon a Midnight Clear"
5. "Away in a Manger"

THE SERVICE

(All stand)

INVOCATION: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

MINISTER: I will go unto the altar of God.

RESPONSE: Unto God my exceeding joy.

M: Our help is in the Name of the Lord.

R: Who hath made heaven and earth. (Psalm 43)

UNISON CONFESSION: I confess to Almighty God, before the company of all the faithful, and in the presence of my brethren, that I have sinned greatly by thought, word, deed, and omission, through my own most grievous fault. I therefore cast myself upon the mercy of God, beseeching his forgiveness, and imploring the prayers of the faithful, that I may hereafter walk in newness of life, and finally attain unto life everlasting.

DECLARATION OF FORGIVENESS:

R: Amen.

M: Turn again and quicken us, O God.

R: That Thy people may rejoice in Thee.

M: O Lord, show Thy mercy upon us.

R. And grant us Thy salvation.

M: O Lord, hear our prayer.

R: And let our cry come unto Thee.

M: The Lord be with you.

R: And with thy spirit.

THE PRAYER FOR PURITY:

R: Amen.

INTROIT: Psalm 2. The Lord said unto me: Thou art My Son, this day have I begotten Thee. Why do the heathen so furiously rage together and why do the people imagine a vain thing?

GLORIA PATRI

KYRIE—Woodward in E Flat

Lord have mercy upon us. (Thrice)
Christ have mercy upon us.
Lord have mercy upon us.

GLORIA IN EXCELSIS: (The Song of the Angels)—Woodward

Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee. We give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesus Christ; Our Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God, the Father, have mercy upon us. For Thou only art holy, Thou only art the Lord: Thou only O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

SALUTATION: The Lord be with you.

R: And with thy spirit.

THE CHRISTMAS COLLECT:

R: Amen. (The people are seated)

THE EPISTLE: Titus 2:11.

ANTHEM: "There Were Shepherds"—Vincent

(The people stand)

M: The Lord be with you.

R: And with thy spirit.

M: The Holy Gospel is written in the second chapter according to St. Luke, beginning at the first verse.

R: Glory be to Thee, O God.

THE HOLY GOSPEL is read.

R: Thanks be to Thee, O Lord.

HYMN: "Hark, the Herald Angels Sing"

SERMON: "The Baby on the Bus"—Dr. Haines

CONFESSION OF FAITH: Woodward in E Flat

(This is the Confession of Faith adopted by the Council of Nicea, 325 A.D., and commonly accepted by all Christians as a sufficient statement of the Christian Faith. After saying it quietly, the congregation may be seated while the choir renders the musical setting.)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God: Begotten of his Father before all worlds. God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By Whom all things were made. Who for us men and for our salvation came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary, And was made man. And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again with glory,

*As used in the First Congregational Church, Tarentum, Pennsylvania. Alfred T. B. Haynes is the minister.

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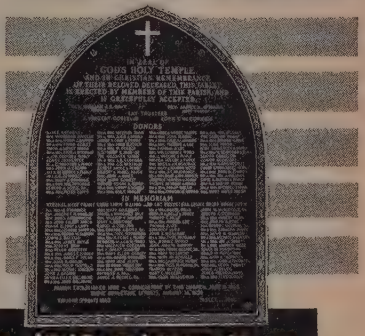

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to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Holy Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

OFFERTORY ANTHEM: "Angel's Song"—Stickles

M: The Lord be with you.
R: And with thy spirit.
M: Lift up your hearts.
R: We lift them up unto the Lord.
M: Let us give thanks unto our Lord God.
R: It is meet and right so to do.

THE CHRISTMAS PREFACE: Traditional

SANCTUS AND BENEDICTUS: Woodward

Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Glory be to Thee, O Lord Most High. Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest.

THE CONSECRATION PRAYER, after which is sung

ADESTE FIDELES: "O Come, All Ye Faithful"

THE PRAYERS OF OFFERING AND MEMORIAL. The Lord's Prayer.

M: The peace of the Lord be always with you.
R: And with thy spirit.

THE AGNUS DEI—Woodward

O Lamb of God, who takest away the sins of the world, have mercy upon us.

O Lamb of God, who takest away the sins of the world, have mercy upon us.

O Lamb of God, who takest away the sins of the world, grant us Thy peace.

THE COMMUNION OF THE PEOPLE

THE COMMUNION HYMN: "Silent Night"

THE POSTCOMMUNION PRAYER:

R: Amen.
M: Let us depart in peace.
R: Thanks be to God.

THE BLESSING. R: Amen.

RECESSIONAL: "Joy to the World"

SILENT DEVOTION

POSTLUDE: The Hallelujah Chorus —Handel.

Abraham Lincoln is quoted as saying, "I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I, frequently see my own way clear to make a decision when I am conscious that I have not sufficient facts upon which to found it.

The Attainment of Glory

A Christmas Sermon

by Philip Jerome Cleveland*

Father . . . I desire that . . . they may see the glory—my glory—my gift from Thee.—John 17:24 (Weymouth).

A FINE, cultured lady of Windham, Connecticut sent me not long ago a copy of the popular poem by Berton Braley, *O Lord, Give Me a Glory,* beginning:

Oh, you gotta get a Glory
In the work you do:
A hallelujah chorus
In the heart of you;
Paint or tell a story,
Sing, or shovel coal,
But you gotta get a Glory
Or the job lacks soul.
Oh, Lord, give me a Glory!
Is it much to give?
For you gotta get a Glory
Or you just don't live.

It is the crying need of the hour. We look out upon the world and see nothing. We walk through it unmindful of its hallelujah chorus. We do not respond to the overwhelming splendors of dawn and sunset-glow; we do not stand breathless before the moth, the butterfly, the rose, the bird. Jesus stood rapt and in ecstasy before the lily of the field; it had a glory, a feast of beauty, a vast doxology, that nobody dreamed. Behold the lily! Behold the grass! One of our poets has spoken of the grass as the fragrant, flower-patterned handkerchief of God which he dropped in passing. Ruskin sees in the bird "a drift of the air brought into forms by plumes." He finds that "into the throat of the bird is given the voice of the air," the wild, vagrant winds gathered and knit together into a song. And looking at a simple flower Walt Whitman exulted: "A morning-glory at my window satisfies me more than the metaphysics of books."

Brother Lawrence gets a vision of dead trees in winter and suddenly another vision of spring and the sense of imminent and immanent beauty turns his thoughts toward the beatific vision of God. Mungo Park sights a green moss when he is plundered and waylaid in equatorial Africa and its vision brings him a sense of the presence of its Creator and he is saved from death. Beethoven finds his world a glorious burst of music and Shelley finds it a resplendent burst of color and Aristotle exults in it as a burst of harmonious form, and Rodin perceives it as a splendid vision of sculptured elegance. Jonathan Edwards has a vision of the beauty of the earth and he consecrates his life to the Christian ministry.

Glory! Jenny Lind kneels spellbound at Niagara Falls. Ole Bull seeks to catch the glorious melodies he hears in Norwegian rural acres. Horace Bushnell climbs the Alps to sing his raptured hymn to the sun. Turner, the artist, becomes silent, motionless before a sunset that becomes a vast rose of horizontal dimensions. Leonardo da Vinci tries to paint the face of Jesus and can't. Thomas Alva Edison finds his inventive genius balked, mocked before the growing mind of a child. Lamartine hunts and kills a deer and looking into the soulful beauty of its dying eyes vows never to lift a gun again to his shoulder.

This world's a world of glory! Scientists sense this and ask why the sun is so big and over-done, apparently wasting billions of tons of saffron, gold and glory in the vast and illimitable ether; only a small fraction of its glory gets to us; but, on the other hand, the very heavens about the sun on all sides are bathed in its golden glow; and for millions of miles on all sides, in all directions, our own world bathes in a literal sea of glory, set on fire by the sun; our planet is haloed by the glory of its Creator, did we only realize it!

Jesus refers to God's glory in his prayer in the upper room. In that dark, abysmal, tragic hour, horrible shadows stretched out before the red, swollen eyes of the disciples, but Jesus speaks not of the valley of the shadow, not of tragedy, the grim tomb, the black outlook. Hark! He speaks of glory; it is morning. "It is always morning somewhere in the world," is the message on a sun-dial in England. Jesus finds that it is light everywhere. Light still shines in the darkness and the darkness overpowers it not.

"Christianity," says Principal L. P. Jacks in his great essay, *The Lost Radiance of the Christian Religion,* "Christianity . . . has a kinship with Beauty, but it stands for a Beauty so different from any other with which we are familiar that even that pregnant word does not carry us very far. And yet it is no travesty of our religion to say that its power to move us lies in the vision it brings of a hidden beauty in the world, present even in the depths of pain and sorrow, and nowhere else so poignantly present as there . . ." Jesus sees into the hidden beauty of all things in the dense shadows of the

*Minister, Westminster Hill Church, Canterbury, Connecticut.

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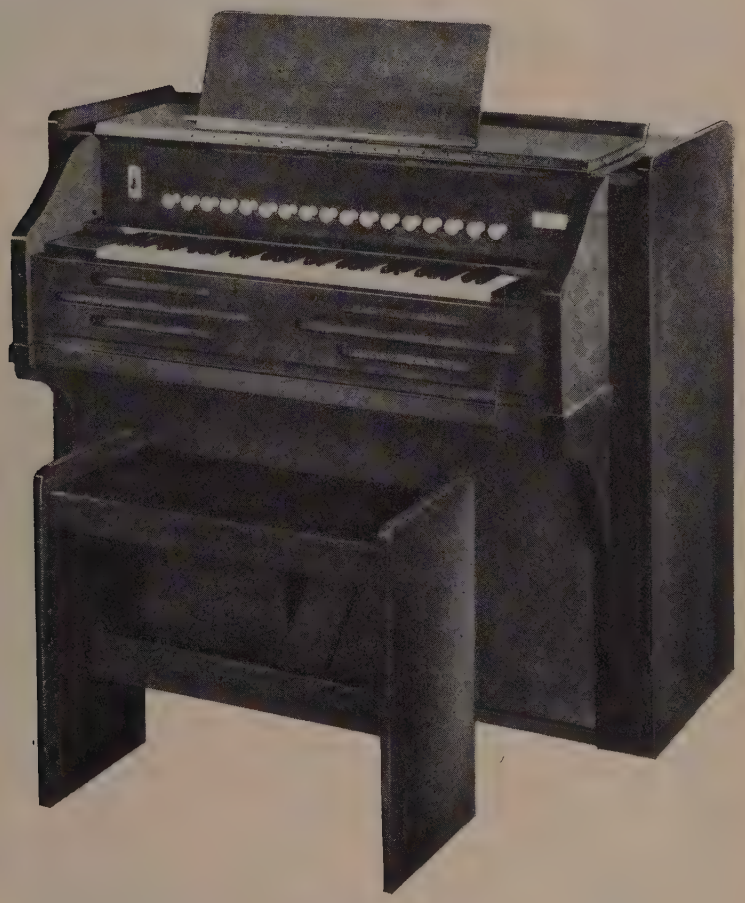

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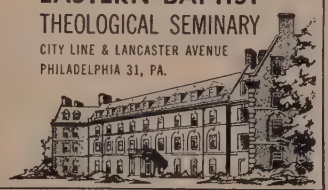

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This illustration from Ralph Felton's book, "Men Working," show men painting the woodwork in a church at Neshanic Station, New Jersey.

upper room and so leaves the Sacrament of Blood — singing! He was always aware of the glory of God as the very structure of all life, as the very foundation of the Universe.

Jesus A Gift of Glory

And the special gift of God to Jesus was the gift of glory, of beauty. "My glory — my gift from Thee." Jesus was and is, forever, the light of the world, the expression of the beauty and glory of the Godhead. He was the Word made flesh, full of grace and truth, the life and light of men. God's special gift to his son was that of glory. The glory of God and of Jesus is, according to a Biblical study of the term, a composite of truth, goodness, beauty. A life, soul, being, wholly composed of these divine attributes is "gloriful," a word a colored woman once used.

"The essence of all beauty I call love," wrote Elizabeth Barrett Browning. What is the base of all truth, goodness, beauty if not LOVE?

Here is a little poem I have always enjoyed. It is by Dana Burnett:

Love's on the highroad,
Love's on the byroad —
Love's on the meadow and Love's in the mart!
And down every byway
Where I've taken my way
I've met Love a-smiling — for Love's in my heart!

What is it fills the world with glory? My friends, were you ever in love? How suddenly Cinderella became the princess, and how quickly a fairy appeared beside the humble hearth. Listen, there are royal carriage-wheels at the door and the neighing of milk-white shining horses. Aye, the night shall be filled with music; there will be a gala festival at the palace and Cinderella will find there, not a man, but a radiant Prince. Tonight will be Paradise! Richness, meaning, splendor — these are the elements of the world now that Cinderella dreams of the beloved one. Love transforms every dusty Cinderella into a ravishing princess, every common hearth glows with the divine breath of love and the fires light the world with the beatific vision. What is God's glory if not the glory of love?

"My glory . . . which thou hast given me because thou didst love me before the creation of the world." For an instant Jesus flings aside the veil of the Holiest and lets us look into the chaste, majestic wonders of the Holy Trinity, the divine Family of the Godhead, the glory and joy of Eternity. Love is the glory there. God the Father had, forever, the Son as the object of his love. Love is subject — the Father. Love is object — the Son. Love in action, fusing together the subject and object, the activity in which Love is forever assured, is — the Holy Spirit. Mighty mystery. Let us say no more. But God could not be love without an object to love; without forever loving and going forth in giving as Spirit.

If we penetrate nearer heaven we come closer a reality and mystery that stands for Eternal Love. A poor colored man who boasted he would soon go to heaven was asked how he knew this. He replied that as he drew closer to death he became more conscious of the love of Jesus; that was how he knew he drew nearer to heaven. Brothers, the closer you get to heaven the more real will unfold the glory of love!

In trailing clouds of glory did Jesus come to us. "And the glory of the Lord shone round about them." That glory pointed to peace on earth, goodwill or God-will. Where love reigns there is always goodwill and peace. Jesus preached love, lived love, demonstrated love. He healed because he loved. Love always works miracles of healing and declares the oracles of truth; love always glorifies God and fills the world with beauty, goodness, truth.

The flowers beheld His face,
The stars knew His white grace,
The grass was greener for
His humble stable door;
The rose upon its stem
Redder was for Bethlehem;
And we — are we not wise
To cling with heart and eyes
To the old tale, and be
Moved by its memory?
Unutterably dim
Our bright world, lacking Him.

So wrote Charles Hanson Towne with deep, true insight.

My Glory

Peter, James and John caught sight of that beatific vision on the Mount of Transfiguration, really got sight of the majesty of the Master, shining white as the light in a beauty the apostles could not describe. John on Patmos had a vision of his glory, from whom the

face of the heavens fled away in a brightness and beauty that he could not depict.

Love is the glory; it fills the universe with meaning; it even flings lustre on the lover. People who love are always transformed. The apostle speaks of the glory of God in the face of Jesus Christ. The face of Jesus Christ! No wonder da Vinci felt himself incompetent to portray it! What did Mary of Magdala see in that tender, hurt, and kindly-affectioned face? What did another Mary see of its charm and truth, so fair a dish that even food itself became unpalatable? That is the resplendent theme of the New Testament. That was the glory — love so amazing, so divine, it demanded their souls, their lives, their all!

Beauty is an attainment; it must be attained. We have courses on musical, art appreciation, because youth must seek and find the music, beauty, loveliness in things. The glory-things are not found easily; they must be attained. Jesus knows that the eyes of his disciples "are holden"; they are not seeing well into the structure of the universe, into the vast, marvelous mysteries of nature, into the ethereal wonders, into his own Being, or into the Idea of God.

"Father . . . I desire that . . . they MAY SEE THE GLORY." They are not seeing it very well. They are missing the deep, wonderful insights into life and truth and goodness and beauty that make life worthwhile. They will sleep the whole hour in the garden and will be scattered by the threats of the Cross; they will disintegrate at Crucifixion and deny the Resurrection. He has just told Philip that he has not attained a true sight of either Son or Father; three years have failed to let him into the real facts of the universe.

Jesus desires that his loved ones attain his own knowledge of God and Nature and mind and soul; they, too, must see into the reality and splendor of things and learn in what abiding, infinite glory consists; they have not seized on the high prize of Love as they should.

Glory is not Broadway and limelight; glory is Jesus and love-light. Glory is an attainment, an achievement, a result that obtains from a sincere, pure, steadfast Christian life. Glory is a revelation given Peter, James, John, given only to those who struggle against sin and shame, who deny themselves, the sensual, sexual life and seek, with might and main, for the spiritual attainment of that God who is forever Pure Spirit. They will see the GLORY only after tribulation, struggle, privation, poverty, self-renunciation, agony.

Catching Sight of Glory

Is it easy to get sight of the glory

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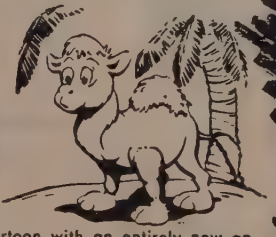

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of things? It is not. It is a hard, grilling quest along a straight and narrow way. Louis Agassiz almost lost his life in Switzerland seeking the beauty of glaciers, the glories of nature. To hear the immaculate song of a bird John Burroughs has gone cold and wet and lonely into a stormy wilderness; to find a wild, New England orchid Thoreau has suffered privations one can scarcely describe.

There is no glory apart from goodness, sincerity, struggle. Glory comes from proximity to the Lord of Glory. How many minutes will you consecrate a day for contact with Glory? When Moses came down from the awful heights of Sinai where he had talked with God his face so shone that it blinded all onlookers and he had to veil it. If our faces fail to shine it simply means that we have not been face to face with the Sun of Righteousness.

Henry Clay Trumbull, the famous American Christian writer and leader, was impressed as a boy watching a group of travelers in a Connecticut town, leaving a railway station. This lad, Henry, observed a fine, noble-looking man, whose manner impressed him, a man who had a glory. He looked upon the great missionary, Adoniram Judson; and seeing that vision of manhood and the Master he was so impressed that he became, eventually, a glorious Christian leader. Think of what it cost Adoniram Judson, missionary extraordinary to Burma, to win that glory and shine of face that bespoke the light of the kingdom of God! It cost him trials, imprisonment, incredible sufferings, loss of wife and child; through what tribulations did he enter the kingdom of the Beautiful!

The glory of the true Church is, first of all, in the face of Jesus Christ, even today. It is not so much in stained-glass windows and elegant candelabra, in smoking altars and waving censors. It is the Master that we want. His is the beatific vision that draws all men into the eternal kingdom. The Church has no real, substantial glory other than that. Let us make all visible beauty, all other lights subservient to the Light of the World. The real religious formalism I believe in is in the realization of the One who, being in the form of God, thought it not robbery to be equal with God, unless our worship brings us the mountain-top experience of the disciples who saw Jesus transfigured, no glory has been blended with our devotions; the miracle has failed to happen; the open door has not been among us and we have not glimpsed the Invisible.

"Let the beauty of Jesus be seen in me," sing young Christians. Only with that effulgence can we build the Church

and get anywhere with Christian evangelism. Pamphlets, techniques, programs, campaigns mean little. There is only one book, as Sir Walter Scott noted when ill — the Bible. There is only one lustre for the altar — the Face of Christ. There is only one moving power for the Church, the Pure Spirit of God.

"In him was life and the life was the light of men." Reading those words the intense, ribald German atheist, Francis Junius, became converted and became, later, the distinguished German professor of divinity. Reading those words and the prologue he had a sudden, shattering vision of the glory of Jesus Christ. "I shuddered, was confounded, and was so affected that I scarce knew myself," he confessed. It is the vision of Jesus the world, the Church, our souls need today.

And this has been the hope of the saints, to see the full, consummated glory of God in the world to come. The eminent Lord Rochester, who espoused Christ late in life, the notorious John Wilmot of Oxfordshire, gave proof of a remarkable experience of religion. This man, earl and lord, exclaimed in an ecstasy on his dying bed: "I shall now die. But, O what unspeakable glories do I see! What joys beyond thought or expression, am I sensible of!" The renowned Lady Elizabeth Hastings had a vision of the Divine Goodness at the last and enthused: "Lord, what is it that I see? O the greatness of the glory that is revealed in me! that is before me!"

The entire Christian story is one of glory; it is the story of Christmas, of Good Friday and Easter and the final marriage supper of the Lamb and the New Jerusalem. John Ruskin has a penetrating statement: "Art is the glorification of something you love." The Infinite Artist thus glorified the Master; the art of God glorified this One he loved and his beneficent and supreme art glorifies all whom he loves and who enter through faith and joy into the eternal kingdom.

Whoever sees the universe and life and the soul and the program of God through these eyes, who sees the invisible glory and has had his or her eyes opened to the secret things of the Most High finds life transfigured and transcendent. It is wonderful to live and seek God and His Kingdom; even death has no sting, the grave is a casualty of Faith and we are conquerors through him that loved us and it is glory, every step of the way.

To those who get a Glory,
It is like the sun,
And you can see it glowing —
Thro' the work they've done.
Oh, fame is transitory,
Riches fade away,
But when you get a Glory
It is there to stay.
Oh, Lord, give me a Glory
And a workman's pride;
For you gotta get a Glory
Or you're dead inside.

Attain, by God's good grace, unto that glory of life and joy today. Attain unto eternal life and seek Jesus Christ and the love of God; and you have Christmas forever, and you have forever — THE GLORY!

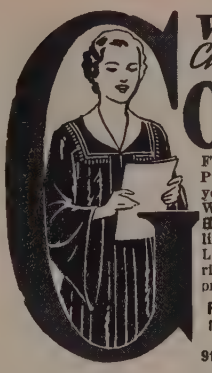
HOW HAS THE CHURCH SURVIVED?

How has the church survived? It has often lacked money. At its best it has asked no protecting sword. At first certainly it was not buttressed by any "prestige." Yet again and again it has come, not unscathed but revitalized, through persecution, intent on destroying it. It has risked itself on cannibal isles, in leper lands, and in savage continents. Revolutions have swept over it, as in Russia, but the church abides when governments and systems reel and disappear. It has met black coercions as in Nazi Europe, and conquered in its silent suffering. Even under the blight of scientific agnosticism or the worse blight of a practical materialism—blights far deadlier than any persecution or any tide of blood—the church survives, not unstained, yet not destroyed. Our captious magazines, often prophesy the imminent death of the church. Perhaps one day some alert magazine will ask the real question: how does the church survive? It is because of some secret life and power—the life and power of the Lord of the church. From *Christ and Man's Dilemma* by George A. Buttrick; Abingdon-Cokesbury Press..

REMEMBERING THEIR BONDS

Bruce Barton has told a story of a man who was severely criticized by his neighbors for his apparent laziness. He took life very easily, while his wife worked. It was not until the neighbors learned that this man had been severely gassed and wounded in war and that his life hung by a slender thread, that they became charitable in their judgments. Paul in prison signed the letter to the church at Colossae with his own hand. Chains of bondage dangled from his wrists, so he added, "Remember my bonds."

Life would be happier for everyone if we would make allowances for the handicaps under which people work. We would be far more charitable in our judgments if we remembered their bonds. Some struggle with the bonds of ill-health, poverty, irritating environment, or limited advantages. Remember their bonds! From *To-Day;* Issue by Leonard V. Buschman; The Westminster Press.



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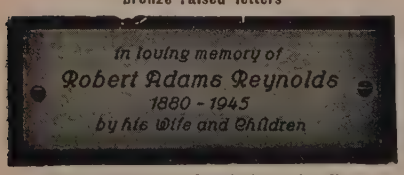

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The Blacksmith Challenges the Preacher

A Story of the Ecclesiastical Rebel

by William H. Leach

WHEN I first became conscious of church organization modern church finance was unknown. What little there was of it consisted of sporadic appeals for funds. Collections were taken at the services; pound parties were held; farmers contributed in kind when they did not have cash. But always at the end of the conference year the church stewards went around with a paper to get money to pay up the preacher "in full" before he left for conference.

The annual conference was then, and still may be for all I know, a sort of financial clearing house for the year. No Methodist preacher liked to report deficits in his assessments. And the church stewards shared, to a lesser degree, his prejudice.

My recollection is that the final appeal usually brought in enough dimes, half dollars, dollars and five and tens to win the day. Victory having been achieved the preacher, adorned with his best suit of clothes, started to report to his Bishop and his brethren.

In one of our churches the stewards met some opposition. Within a block from the church was a blacksmith shop. Here there held forth as worthy a smith as that under Longfellow's chestnut tree. He may have been a little more uncouth and I suspect he used a little more profanity. He had his dislikes and among them was the local church. In fact this man cared little for religion nor the thing the church stood for.

With the list of payments lagging the industrious stewards finally went to this blacksmith. They asked if he would not like to make a contribution to help pay the minister's salary.

He fired up. In rather strong language he told them that he did not go to church, his wife did not go to church, he did not owe anything to the minister and he saw no reason why he should turn any of his hard-earned money over to them.

The steward gave him the usual trite arguments. How would he like to live in a community without a church? Think of the juvenile delinquency which would follow. Honesty in the community was closely related to religious worship. How would he like to live in a community where there was no one to give respect to marriage or Christian burial of the dead?

"We keep that church open every Sunday," they told the smith. "We have a good preacher and he tells us the gospel truth. Whose fault is it if you do not attend church. The doors are unlocked; there is a place in the pews for you. You alone are to be blamed if you do not take advantage of it."

They finally wore the old man down and he signed the paper and gave the stewards ten dollars. It seemed like a major achievement. But not for long.

A few days after this Father got a bill from this blacksmith for $2.00 for shoeing his horse. Now we did have a horse. But Father always patronized another blacksmith in the community who led the choir. He had never taken the horse to this man. When he read that bill he got mad.

Did you ever see a preacher get mad? I don't mean angry or irritated; he was mad.

"The impudence of that man," he shouted as he waved the bill and reached for his hat.

As I told you earlier Father was a big man. He weighed close to two hundred pounds and was as straight as a post. In fact he was rather a magnificent character when he rushed out of the house to tell off the blacksmith. There was going to be a good show and I wanted to see it. After he left I cut back of the church and was near the open door of the shop when he came.

"When did you ever shoe my horse?" demanded the preacher.

The blacksmith was the more composed of the two.

"Frankly," he said, "I never did shoe your horse. But, you will admit that a blacksmith shop is a good thing for the town."

Father assented.

"And my doors have been open every day, the forge has been heated. I have been here to shoe your horse. It is your own fault if you haven't taken advantage of it."

Father began to see the way the argument was going. His anger gradually subsided. He took two dollars from his billfold and handed it to the blacksmith.

"It won't be long," said Father, "before I will bring big Dan in and let you do the job I am paying for."

"Perhaps it will not be long," said the big blacksmith, "until I visit your church and get something for the money

I paid."

The blacksmith won the debate; the preacher won a friend.

Father was rather embarrassed in explaining to Mother that he had lost the argument. She sensed it.

"Melvin, you didn't pay that man, did you?"

He sheepishly nodded. But he quickly recovered his poise.

"I didn't do so bad," he said. "We are still eight dollars to the good."

HE NEITHER SLUMBERS NOR SLEEPS!

Robert Louis Stevenson, all his life a sufferer, tells us that when he was a little lad his nurse used to hold him up in the long night watches that they might look out of the window to see the light shining in some other window where perhaps some other child was also suffering in the night.

So again, there is a light in the window — someone awake, ministering in sleepless care in the night over a suffering world—and that someone is God! There is our night of sickness, sorrow, trouble, doubt, discouragement, fear. All about us others seem so carefree, at peace, undisturbed, and we seem alone with our pain and our fears. Are we alone? Well, there are others, as even in childhood Stevenson found, who are waiting for the morning light. And behind those windows that he saw lighted in the night there was always at parent, a doctor, a nurse, brooding over the one in need. . . . God, like a parent, a doctor, a nurse, in the long night watches of the soul! He neither slumbers nor sleeps! From *The Whereabouts of God* by Peter H. Pleune; Abingdon-Cokesbury Press.

Worry is revolving about a problem or a situation, until we get too exhausted or fatigued to act. A disciplined, orderly mind will call a showdown. It will think adequately about a problem at the right time and dismiss it, rather than fret about it obsessively at all times.

* * *

When we address God in fervent prayer, we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good results.

* * *

Plan your day. Schedule enough things to keep you on the jump. Don't be easy on yourself; but be reasonable with yourself. Plan enough to keep you busy but not so much that you will get discouraged or see that you can't possibly finish it. Plan enough to keep you hustling, but not so much as to make you unhappy.

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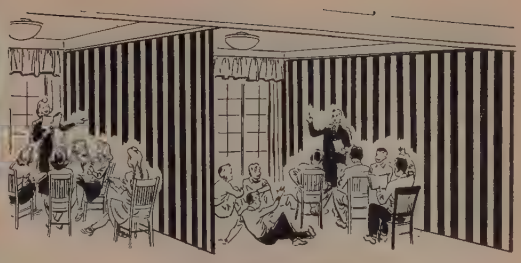

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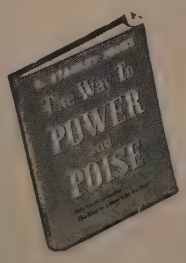

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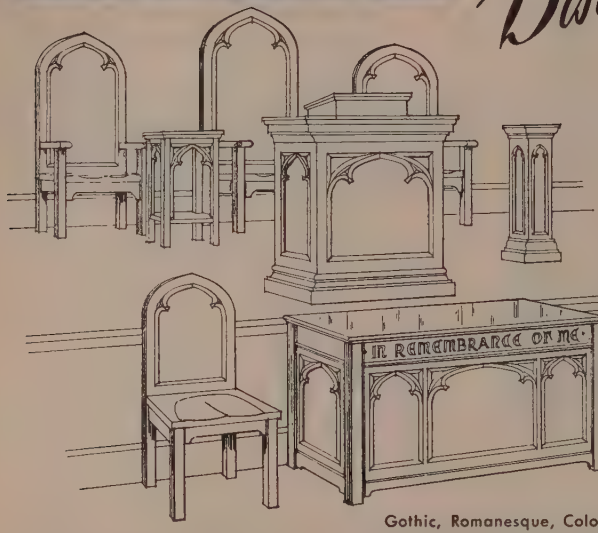

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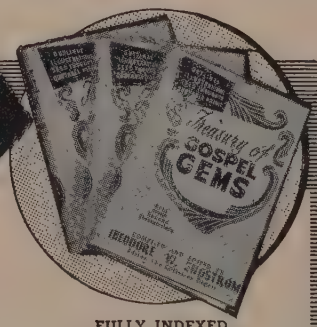

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With blessings from above.

May it but tell the story
Of pure and holy thought;
And quicken all the motives
Which are often set at naught.

May this glad Christmas season
Enrich your mind and heart,
And lift them from the sordid
Of traffic, trade and mart.

The Christ-Child came to open
The treasures of His grace,
And multiply His blessings
For all our human race.

So just a "Merry Christmas"
I'm wishing now for you,
With peace, good-will and happiness,
In the year that starts anew.

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THE ROAD OF THE LOVING HEART

Once, it is said, Robert Louis Stevenson, while an exile in Samoa, went out of his way to do a kindness to the natives of that island who had become hopelessly entangled in the meshes of the law. Through his good offices the tangle was unraveled and the simple folk sent back to their homes rejoicing. Time elapsed, during which Stevenson had grown weaker and was confined to the porch of his home. One day while sitting there he was surprised to find his yard suddenly filled with half-naked savages equipped with strange implements. Investigation revealed the fact that these were his old friends of the law court. Word had reached them of their benefactor's illness and his desire to have a highway opened up between his veranda and the sea, so that he could lie in his reclining chair and watch the big blue waves break on the beach. They had come to make that highway and to pay their debt of gratitude. At last it was finished. Scornfully they refused all recompense, asking only the privilege of giving the new road a name. And this is what they called it: "The Road of the Loving Heart." From *Quit You Like Men* by Carl H. Elmore; Charles Scribner's Sons.

We need not ask our neighbors for forgiveness, nor need we ask God, unless we are willing to undo the wrong we have done as far as lies within our power.

* * *

We are certain to win a man's confidence if we show him that we are thinking in terms of his interest as well as our own, and that we are eager to serve his interests.—Clarence E. Hill.

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

The Mastery of Anxiety

Be not anxious about tomorrow.—Matthew 6:34.

OUR subject is one that comes home to every heart. As George Fox would say: "It speaks to our condition." What rust is to iron, what disease is to the body, such is the character and consequence of our fretful and futile anxiety. "Take no thought for the morrow"—the old version is incorrect as one of my most thoughtful friends has pointed out to me. Forethought and anxiety, he said, are not the same things. Forethought, that which helps us to plan and prepare for the future, is an essential virtue. But when forethought becomes fear-haunted and fretful, we neither plan wisely for tomorrow nor do our best in the work of today. Personally I like Ronald Knox's translation of the Master's words: "Do not fret, then, over tomorrow; leave tomorrow to fret over its own needs; for today, today's troubles are enough."

Anxiety is like creeping paralysis. It is like the working of slow poison. It eats away our strength, dims our vision, casts a haze upon our thinking and makes us unfit to be and do our best tomorrow.

Someone said to me after services last Sunday, "One thing I like about your preaching (he didn't say what he might dislike!) is that you have handles on your sermons. A man can pick them up and carry them home with him." Well, I shall now proceed to put some handles on this sermon, because I want you to be able to pick it up, carry it home and put it to work in your own life. And I claim little originality in the matter for, being a pastoral counselor, I am deeply indebted to the insights of professional psychologists and the uncommon wisdom of the Book of Books. * * *

1. Realize that feverish anxiety is the most wasteful form of mental activity. It is a self-inflicted torture and it has none of the virtues of either penitence or penance. Moreover, it is a sin, an evil of the first water, because it betrays our lack of trust in our heavenly Father. If we really trusted God we would not be needlessly anxious.

2. Prepare for whatever unpleasant experience may come tomorrow by deliberately practicing happiness today. Begin each day with a prayer. Greet the dawn with a song of thanksgiving. Say to yourself: "Today I shall live up to life." Say to yourself: "Today I shall seek and show beauty and goodness." Remember that you will master the fretful fears and dark forebodings and do well the work of tomorrow by means of the power and poise you gain today.

3. Practice getting an accurate perspective of life. Learn to see life steadily and see it whole. And while you will not minimize the really big and important things you must not magnify the really little and unimportant things. It is the small things, the petty things, that spoil life and lay it waste. A blow on the head does not cause the pilgrim as much pain as the sharp pebble in his boot. Emily Raux quotes a wise and winsome Swiss woman who had attained great age and yet never lost her radiance as saying: "All my life, my only rule has been to keep little things little." In other words she had, early in life, developed a sense of perspective and proportion.

That unique and revealing character, Don Quixote, was always seeing enemies like angry giants on every horizon. What saved him was the fact that his friend, Sancho Panza, was always near by and ready to prick the bubbles of his master's overwrought imagination. We, too, need the kind of friends, candid as well as kind, who can prick the bubbles of our anxieties. We can practice perspective. We can look at life with steady eyes. We can "keep little things little."

4. Learn to live one day at a time. When I was a student at Valparaiso University, Dr. Carver, our beloved professor of Greek, sometimes forgot to come to his classes. After a due length of time waiting for the absent professor—and we took care to see to it that we did not disturb him too soon!—some one in the class would go to the phone and, ringing him up say: "Professor, please forgive me for disturbing you, but your class has been waiting for half an hour." Dr. Carver's reply was invariably the same. "Well, well," he would say, "that is too bad. But sufficient unto the day

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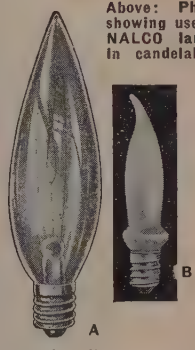

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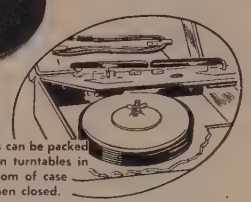

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is the evil thereof. So, just tell the class to work on today's assignment and get it well." Today's assignment! That is enough for any man if he manages it well. "Give us this day our daily bread." Today's bread is the only bread we can possibly eat. And it is the only bread from the strength of which we can work tomorrow.

5. Prepare today for tomorrow as though tomorrow would be the best day you have ever known. Prepare for the best and you will be fortified against the worst. Prepare for the best and, whatever comes tomorrow, you will be ready to meet it.

6. Examine and abide by the laws of probability. And what does that law say? It says that ninety per cent of the things you worry about in advance will never come to pass. So, to worry about them is sheer waste of time. And the ten per cent that may come to pass will be so changed by the time we have to face them that our sad preview of them unfits us to focus proper attention upon them if they do come to pass. So, our feverish anxiety is one hundred per cent wrong both in relation to what may happen and in relation to what will happen.

I have given you the sermon. I have written your prescription. And I have given you handles by which to carry it home and all through your life. Now let it work!

POETIC WINDOWS

Incomplete Love

And when—if such thy lot—thou seest thy Joy
The sight of Him will kindle in thy heart
All tender, g r a c i o u s, reverential thoughts.
Thou wilt be sick with love, and yearn for Him * * *
There is pleading in His pensive eyes—
Will pierce thee to the quick and trouble thee.
And thou wilt hate and loathe thyself; for though
Now sinless, thou wilt feel that thou hast sinned
As never thou didst feel; and wilt desire
To slink away and hide thee from His sight;
And yet will have a longing eye to dwell
Within the beauty of His countenance.
And these two pains, so counter and so keen—
The longing for Him, when thou seest Him not;
The shame of self at thought of seeing Him—
Will be thy veriest, sharpest Purgatory.

—J. C. Newman in
Between Heaven and Earth

Caution

One small cloud can hide the sunlight;
Loose one string, the pearls are scattered;
Think one thought, a soul may perish;

Say one word, a heart may break.
—A. A. Proctor

Great Things

Great things are only done by men
Who, having failed, will try again;
Who risk their all to venture out,
And having ventured, never doubt;
Whose confidence in self is strong,
And dare defy the doubting throng.

Drama of Creation

For of old the Sun, our Sire,
Came wooing the mother of men,
Earth, that was virginal then,
Vestal fire to his fire.
Silent her bosom and coy,
But the strong god sued and pressed;
And born of their starry nuptial joy
Are all that drink of her breast.
—William Watson

Wood Minster

I worshipped in the woods today;
I heard the grave processional
Of pine boughs singing in the wind;
I heard the sweet confessional
Of songbirds in the leafy choir,
Amid the white birch and the briar.

Through Gothic aisles of oak and elm
I entered the cathedral nave,
Where mighty columns, gray with age,
Upheld the lofty architrave.
Green-latticed windows, arching high,
Revealed the beauty of the sky.

A tall and venerable tree,
Bearing a wand like Aaron's rod,
Stood in grave wisdom, to reveal
The ancient oracles of God.
A distant thrush's minstrelsy
Gave back a sweet antiphony.

Upon the altar of the rock
Wild berries bore a purple chalice,
With rarer wine than brims the cup
Within the chapel of a palace;
And humbly kneeling there, I found
That where I knelt was holy ground.
—E. Leigh Mudge in
God in Gardens;
Bruce Humphries

SELECTED PROSE

St. John of the Cross and St. Teresa

In his last aphorism, John of the Cross writes: "Leave all those other things that remain to you and turn to a single thing which draws all with it, namely, holy solitude accompanied by prayer * * * and there, persevere in the forgetfulness of all things * * * *" To forget is to look beyond. "In the evening of this life," he says, "you will be examined upon Love." Love accepts all humiliations and all cruelties as acts of justice, and memory forgets the names of those who do them. Thus Saint John of the Cross forgot the injustices done to him by his superior, Nicolas Doria and his lieutenants, and died in peace.

The moment was at hand. Fever had hold of him. Obedience took him from the bundle of heath and reeds he slept on. * * * We shall not follow him to the very end of his life upon this earth. But remember one single fact—that, seeing him in such an abyss of grief and knowing his greater love for music, they had guitar players brought to his bedside. But John wished to suffer, with no relief whatever, "the beneficent gifts" God sent him.

John of the Cross, proclaimed a doctor of the Universal Church on August 24, 1926, is more alive, more actually operative than ever. International congresses of religious psychology have been devoted to him in France. Theologians, poets and philosophers come to him. From the point of view of nature as of grace he towers high. This star of the dark night seems to fascinate and illuminate our age even more than the sun of Teresa. * * * Speaking of El Greco, Barres wrote: "His canvasses complete the treatises of Saint Teresa and the poems of Saint John of the Cross." " 'They do not complete them, they illustrate them,' cried my friend, Maria Sert."—Father Bruno in *Three Mystics.*

A Church for Tomorrow

For the first time in history man holds in his hand the power of the sun. What an awful doom awaits civilization if that power is used for man's destruction! It must not be so. It need not be so if Christians everywhere will arise and go forth in the name of our God. I call your attention to the fact that the type of Christianity in the church before the war was not good enough to save society. Society rotted because Christians slept. Today our Christian witness still is wholly inadequate. It will take a good deal more of the Christianity of Jesus, in us and in the church, than we now manifest if the kingdoms of this world are to become the kingdom of our God and his Christ.

The church today is ruled by its fears rather than its faith. Our fears have frozen our faith and we stand dumb before most amazing opportunity and the most creative moment in human history. Too often we are ruled and ruined by fearful, critical souls who are afraid God will become bankrupt if Christians make a radically daring spiritual adventure.

This is God's moment for Christians. Will we sit on the doorstep of the past and bemoan the world tragedy, or will we push through the open and inviting doors of an uncharted and challenging future? History will be written in the next few years. Good men may write it if they will; otherwise bad men once more will do so.

* * * To all Christians I speak: In the men and movements of tomorrow there will be a part of you, for you are the makers of tomorrow. You are

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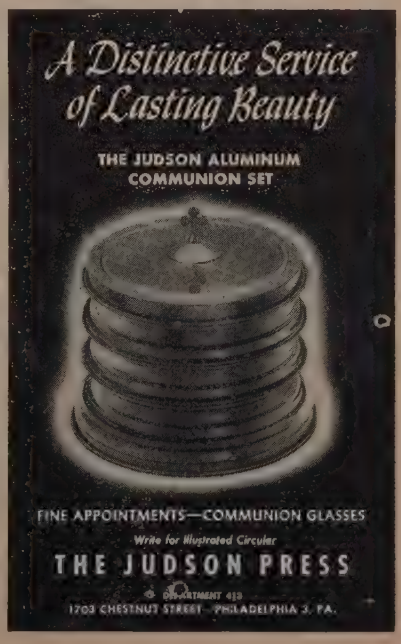
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The Generosity of God

If there were only one star in the firmament, one flower forever in white bloom, and one tree arising from the plain; and if the snow should fall but once in every hundred years, then we should know the generosity of the Infinite.—Kahlil Gibran

Reverence

Reverence is often no more than the conventional homage we pay to things in which we are not willing to take an active interest. The best homage we can pay to the great figures of the past, Dante, Titian, Shakespeare, Spinoza, is to treat them not with reverence, but with the familiarity we should exercise if they were our contemporaries. Thus we pay them the highest compliment we can; our familiarity acknowledges that they are alive for us.—W. Somerset Maugham

The Christlike Spirit

Our possession of the spirit is what alone gives us any claim to be witnesses and workers in the kingdom. The true artist does not have to go about asserting that he is an artist, and apologizing for his failure in producing anything. He produces and is known. Gustave Dore was once passing the Italian frontier and had mislaid his passport. The officers called upon him to prove his identity. He procured a sheet of course paper and a piece of charcoal, and drew a picture of Victor Immanuel, who was then king of Italy. The officers made no more difficulty: only Dore could draw like that. Men will make no difficulty about our Christian claims if we show in our lives the impress of the King. What is it that is lacking in so many witnesses and workers? It is the freshness, the originality, the creative miracle-working power of the spirit.

BOOKISH BREVITIES

When I read that some two million people in Britain were listed as regular listeners to a series of religious plays—radio dramas presenting the life of Jesus—my keenest interest was aroused. Then when I learned that the dramas were to appear in book form and that so keen a critic as Muriel Lester was calling it "one of the biggest things done for Christianity this century," that interest was sustained. Eagerly indeed did I wait its appearance—and now it is here, and I am in no way disappointed. I am speaking, of course, of *The Man Born to Be King*, by Dorothy Sayres. Here, in modern but reverent terms, we have a vital and vigorous presentation of the message—or much of the message of the Son of Man. The casual reader will be moved by the reading of this book; the devout Christian will be filled with awe and reverence (Harper and Brothers; $3.75.) * * * Many of us have read a good many volumes dealing with the life and plays of that "ocean-minded man," the Bard of Stratford-on-Avon. Some have been historical, some have been argumentative—seeking to prove either that he did or did not write the plays attributed to him—and others, perhaps more, have been essays of interpretation. In my own limited experience I would say that *Shakespeare*, by Ivor Brown, is one of the most discerning and one of the most revealing studies I have ever come across. Ivor Brown, employing many relevant quotations, interprets Shakespeare in the light of his birth, ambitions, ideals and achievements. The apparent simplicity of the book is due to the happy combination of the author's erudition and lucidity. American readers will rejoice in this book and preachers, especially, will find many an insight and illustration coming from the pen of Ivor Brown (Collins, London; 12/6) * * * *Three Mystics*, as edited by Father Bruno De J. M., is a volume of exquisite beauty and unaging interest. Dealing with El Greco, St. Teresa of Avila and St. John of the Cross, *Three Mystics* is a book to be treasured. The interpretations are by scholars who have lived long and lovingly with the literature (much of which is inaccessible in America) dealing with their subjects; the beauty of the format is truly distinguished, and the reproductions of El Greco's paintings is illustrative of the best art of his age (Sheed and Ward; $7.50).

THE BIBLE AS THE BASIS OF GREAT PREACHING

Posthumous Publication of an article by William L. Stidger
To appear in the December issue of

Church Management

"The Word of the Lord Came"

A Sermon by Frank H. Ballard

of London, England

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip, tetrach of Itureau and of the region of Trachonitis, and Lysanias the tetrarch of Abilene. Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.—St. Luke 3:1-2.

YOU would know if you had not already been told that these words are taken from Luke's Gospel. All the evangelists have their characteristic marks, and one of Luke's is an interest in history. He is about to tell the greatest of all stories and instinctively he sets it in a historical framework. Tellers of fairy stories may be content to begin with such a phrase as "Once upon a time." Luke must give the precise date and show who at that particular moment were the great ones of the earth. It was in the fifteenth year of the reign of the Emperor Tiberius, when Pilate was his representative in Jerusalem, and Herod (the son of Herod the Great) was sporting himself in oriental splendor in Galilee, and Annas and Caiaphas were discharging between them the duties of high priest —it was then that the old prophetic succession, so long broken, was restored to the Jewish people.

There were the notabilities with courtiers to fawn upon them and multitudes of slaves to do their bidding, and whole populations hanging upon their words. These were the men who clothed themselves in fine garments and fed sumptuously every day—and who cares a fig for any of them today? Their names interest us, if they interest us at all, for no other reason than that they happened to be associated with John the Baptist and the Greater One whose way he came to prepare. Then the prophet of the wilderness and the carpenter of Nazareth were the nonentities. Now the roles are reversed. John and the Lord Jesus Christ are reverenced by millions, and the man who once sat on thrones and decked themselves in the robes of authority are all but forgotten. And this is not a solitary case. It is so common that we almost take it for granted, but a time will come when men will speak of this present age and will say, "Then, when the nations were bleeding from their wounds and distracted by many harsh voices; then when George VI was king and Major Attlee was prime minister, and when Fisher was Archbishop of Canterbury, the word of God came to some inconspicuous person, and a new era opened in the history of nations.

But what a world of mystery there is locked up in the phrase: "The word of God came." The one thing certain is that it did come and is continually coming, and changes everything. There was a man named Moses wandering in the wilderness. Who, looking upon him in his solitude, would have dreamed that he would do a work which could make all the glory of the Pharaohs seem as nothing? Yet suddenly a bush burned, a voice called, and everything was changed. It comes sometimes even in childhood, as with Samuel who heard the voice in the night watches and who replied, "Speak, for thy servant heareth."

And similar things have happened and are still happening — not only in the sphere commonly called the sphere of religion. You have heard of Caedman, the man who left the feast in the castle because he could not sing, and as he slept among the cattle heard a voice commanding him to sing, and he astonished everyone from that hour by the way he sang about Creation. No one now can study the history of literature in this country without meeting with Caedmin and his unexplained visitation. It is the same in music. At the end of the original score of "The Dream of Gerontlus" Elgar wrote these words: "This is the best of me; for the rest, I ate, and drank, and slept, and loved and hated, like another; my life was as the vapor and is not; but this I saw and knew." He meant that the musical composition, which has transported thousands from sorrow and dejection and enabled them to sit down in heavenly places, was his by direct inspiration. These are the really thrilling and creative facts of history, more important even than decisive battles or exciting elections or carefully devised treaties. These are the things to which we turn with never failing interest and wonder — the words that come from God to those who are capable of receiving them.

Godly Visitations

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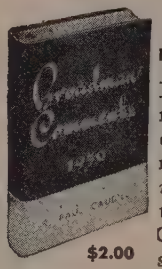

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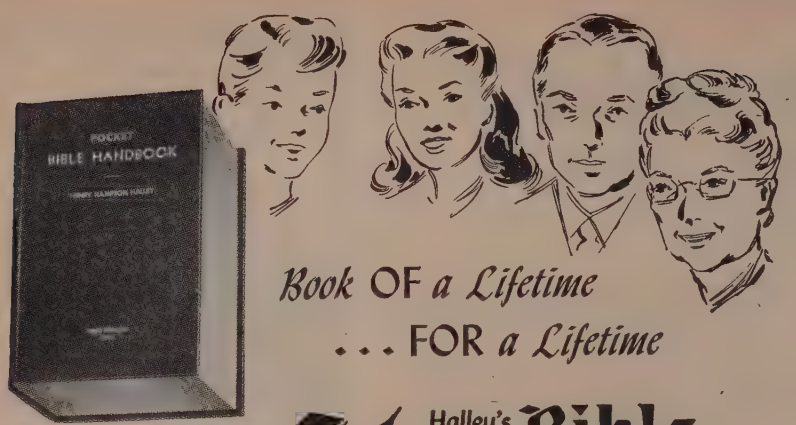

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however say something about conditions that hinder them and other conditions that are favorable to them. There is at least one point suggested by the text which deserves some passing notice. The word of God came to John in the wilderness. So it came to Amos and to many others. There are many things to be said in favor of crowded cities, but Walter Savage Landor knew what he was talking about when he said that solitude is the audience-chamber of God. And never may we forget how One who knew far, far more about the voice of God than Landor bade the disciple, when he saw that they were anxious and overwrought, to go away with him into a desert place and rest awhile. You may complain that I am continually harping on this string — and so I am. But it is not a mere fad of my own. It is something that the best writers on the intellectual and spiritual life are always coming back to. Here, for example, is A. M. Trevelyan writing on England under the Stuarts and referring to the small mass of the population and the many things the English of the 17th century lacked compared with today. But at least they had quiet, and that is one of the reasons why they produced so much great literature. The difficulties of locomotion isolated men, and instead of the distractions that dissipate thought the individual had time and freedom to be himself. Religious writers are even more emphatic. You can't hope to get down to the deeper layers of the spiritual life when you are caught up in the daily whirl. All the more important therefore that we should maintain some secret place where we shall not be disturbed. All the more important, also, that one day in the week should be vigorously guarded from secular intrusion. You won't find that easy. It is not easy even in a manse. But it is necessary if you will be saved from being an intellectual or spiritual nonentity.

How the word came to John in the wilderness is beyond us, but what it was we may gather from the teaching he gave to his contemporaries. He began with a call to repentance. Most inspired teachers begin there. And naturally, for to repent is to see ourselves as we really are. It is to get away from pretense and to face the real facts about ourselves and our times. It is easy to see how necessary it was that men should do that when Herod was tetrarch of Galilee and Annas and Caiaphas were high priests. We can't think of those times without seeing the hypocrisy and the inhumanity that pervaded all classes, especially the higher classes. But is it not just as necessary now? Must not any man of God start

where John started — not with the sins of others — not with Stalin and his satellites, nor with our own government and its abettors, nor with others who are only waiting their chance to get rich quickly at the expense of some one else. That is easy, fatally easy. But what about our own sins, especially our secret sins. Anyone can become eloquent about the follies and crimes of others; it is, as it has always been, one of the most popular of pastimes. It isn't everyone who is willing to develop the faculty of self-criticism. The all pervading trouble today in the state of nations is that we thought we could pass from warfare to reconstruction — but no widespread reconstruction is possible if we refuse to attend to the sensuality, the pride of our own hearts. "Repent ye!" It is an old-fashioned word, but it is as necessary as ever it was.

Bring Forth

And it must be more than regret and remorse. There must be a deliberate turning from evil to good. "Bring forth, therefore," exclaims the Baptist, "fruits worthy of repentance." He begins to work it out in some detail and to show what repentance means to the various groups that appeal to him. "Exact no more than that which is appointed to you." That was said primarily to publicans—i. e. to tax collectors. It applies to us all today, but especially to all those who are more concerned to get than to give. "Do violence to no man, neither accuse any falsely; and be content with your wages." That was said to soldiers. I need not stop to name the people to whom it applies today. But what a pity some one does not say it in such a way that the groups that clamor for more pay, and then don't know what to do with it when they get it, might see that they are just being led up the garden path!

This message in the wilderness did not contain the whole counsel of God. John was only a preparer of the way. For the whole counsel of God you must go to the Word made flesh. You will find the same insistence upon repentance. But there is also a word of forgiveness for all who have failed. The Lord Jesus Christ endorses all that John has said, but He goes back to an Old Testament text and fills it with new meaning: "Though your sins are as scarlet they shall be as white as snow." It does not mean that God condones evil. It does not mean that there is to be no suffering for sin. What it means is that

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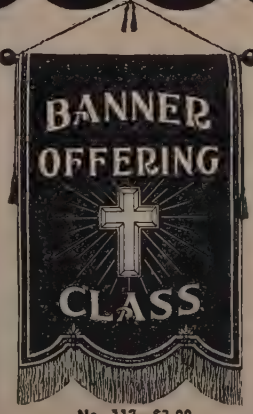

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Call to Action

The Call to Christian Action by D. R. Sharpe. Harper & Brothers. 123 pages. $1.50.

Out of the age, and in the spirit of Walter Rauschenbusch, comes D. R. Sharpe, executive secretary of the Cleveland Baptist Association to cry for a wider vision and more courage on the part of the Christian churches of the world.

The volume contains lectures given at the Colgate-Rochester Divinity School under the Walter Rauschenbusch Lectureship Foundation. There are seven chapters in the book. It starts with the question: "Why Does Protestantism Hesitate?" and concludes with "The Church Must Strive to Realize the Will of God in Society." In between he deals with the need of awakening the Christian conscience; the need of the church to bring judgment upon society; the need of leadership in labor relations and the need of a Protestant World Union.

What the book is, in reality, is the voice of a prophet crying in a wilderness, with the emphasis upon *wilderness*. With the forces of reaction both in theology and state in the ascendency, this reviewer is not optimistic of any immediate realization of the spirit of the Sermon of Mount. The Christian society visualized by Walter Rauschenbusch and enlarged upon by D. R. Sharpe is a long way from the kingdom of God portrayed by Karl Barth. D. R. Sharpe is an Amos calling for judgment upon society but the churches are controlled by the ecclesiastics who prefer security to social vision.

I can enthuse as I read this book but the enthusiasm is dimmed as I see all about us the rise of the police and welfare state and the clamor for ecclesiastical power. The social liberalism of a generation ago has yielded in our churches to the machinery for organic strength. What my friend Bob Shuler says of the Methodist conference is as true of every other denomination. "Emphasis is on promotion rather than evangelism, organization rather than regeneration, social action rather than the publication of the grace of God."

The program that my good friend in the Schofield Building down the street, proclaims is dependent upon spiritual regeneration of the individual and the church. For that we pray.

W. H. L.

Power for Action (An Introduction to Christian Ethics) by William A. Spurrier. Charles Scribner's Sons. 212 pages. $2.50.

In general this is a good introduction to Christian ethics written by an Episcopal minister who was a chaplain in the Infantry during the last war and is now teaching religion at Wesleyan University, Middletown, Connecticut.

An ethical standard adequate to solve the over-powering problems of the present must be derived directly from the Christian religion. Christianity has a basic principle upon which ethical thinking and living may build. That principle is love, which includes the elements of justice and mercy, righteousness and understanding, resolute action and responsibility. Ethics and religion are inseparable in action.

The ethical problems of society at large are discussed in the light of the application of this principle of Christian love. The chapter on War and Peace is stimulating. The author is not a pacifist. The chapters on economics, politics, social problems, and social mores and customs are refreshing. The section of the book that deals with personal ethics is good.

Christian ethics cannot be a legalistic system of petty do's and don't's. The Christian is a free man who lives by the basic principles of his religion. In applying these principles in life the Christian expresses creative power in life.

H. W. H.

The Local Church

The Effective City Church by Murray H. Leiffer. Abingdon - Cokesbury Press. $2.75.

The function of a church is to present the Gospel of Christ in such a variety of effective ways that it will improve and enrich men and women and the society that they form. To make Christ and his Gospel a vital experience for all kinds of people requires that we learn the needs, hopes and circumstances of the personalities and social life of the many kinds of people whom we may have the opportunity of influencing.

In this book, Dr. Leiffer reveals how and why some churches succeed and others fail. He manifests the ability of combining astute and comprehensive, scientific, social insights with accurate, meaningful diagnosis. He evaluates pertinent contributing factors in various situations and possibilities, and then sets forth sound and practical suggestions for correction, redemption and improvement. In every chapter, one feels the author's passionate zeal for the souls as well as for the social and physical well-being of people of the city. All types of churches—established, changing and new; central and peripheral; decadent, static, favorably situated and growing; weak and strong; yours and mine — are here in these pages, analyzed, counselled and inspired to creative thought and action. Read carefully and you will find how your church can increase its present values to your community, prepare for possibilities that it is likely to encounter, and extend Christ's kingdom.

The author appeals to every type of Christian: if you are complaisant, it will awaken you out of your self-hypnosis and make you conscious of the imperatives of our day; if you are a dynamic leader, it will increase your wisdom and skills; if you are pessimistic, it will brighten and broaden your outlook; if you are discouraged, it will give you new visions, new tools, new techniques, new hopes; if you are successful, it will urge and show you how to facilitate, continue and extend your services for Christ and the world as it centers about constantly changing urban communities and personalities.

The agile skill in the use of stimulating versatile phraseology, particularly in the areas of description, and significant suggestions, makes the book a refreshing reservoir from which a minister may diversify his own style of composition and presentation, and also an incentive to each one to strive for more effective and fascinating conversational and preaching patterns.

Everyone interested in the future of the Christian church and its ministries to mankind will discover that his value and witness will be immeasurably expanded by the recorded results of Dr. Leiffer's broad experience and Christian vision. Every church extension committee, every church executive, should be especially eager to learn and apply what he will find to be specifically applicable to almost every conceivable ecclesiastical problem and opportunity. *The Effective City Church* is commended as one of the most practical and comprehensive works ever produced in its field. Secure a copy at your earliest opportunity.

J. H. G.

The Efficient Church Officer by Eugene Dinsmore Dolloff. Fleming H. Revell Company. 175 pages. $2.00.

I do not know of anything more difficult than to attempt a book of this kind which will be suitable for all denominations. There is probably more differences between our churches because of organization and administrative practice than because of theology.

Here, for instance is a splendid book by one who "knows the ropes" and has been a successful church pastor and administrator. Most of it is good for all denominations but some chapters apply only to churches of the Baptist tradition.

The chapter on ushering will fit any church; the one on church records will help all churches; on the other hand, chapters such as The Work of the Deaconate limit it. It is a good guide for the deacon in the Baptist and Congregational churches. But other churches have deacons. They are found in the Methodist, the Disciples of Christ, the Presbyterian and the Episcopal. Yet in none of these is the deacon given the authority of this chapter.

Having gotten this subject out of the way the book continues with its splendid message for all churches until we come to the discussion of The Pulpit Committee. Here, again, the volume is typed. This method of selecting pastors is limited to the free or congregational churches. The committee does not function in the churches which have the more orderly methods of ministerial placement such as the Methodist, Episcopal, Lutheran or Presbyterian.

But these are to be expected.

There is so much good, sound advice that it should have a place in every church. The discussion of the financial officers, the church records and the trustees is good. The chapters on the Ministry of Music, a Religious Education and Evangelism are helpful, he even gives a chapter on the Church Sexton which is worthwhile.

I would quarrel with his contention in the chapter on the nominating committee that after the committee has done its work nominations from the floor should be barred. I feel that this privilege is one of the relics of a democratic age which should be preserved. But, as many a reader will say, that is a matter of opinion.

It is a good book and has a message.

W. H. L.

The Bible

The Prophetic Faith by Martin Buber. Translated from the Hebrew by Carlyle Witton-Davies. The Macmillan Company. 247 pages. $3.75.

It is stated on the jacket of this book that this is "a study of the writings of the ancient Hebrew prophets and the development of prophetic morality, especially as it applies to present-day life." While the author has presented an excellent, scholarly and original analysis of the nature and formation of the prophetic teaching, contemporary applications are left to the imagination of the reader.

Starting with a fresh and stimulating study of the Song of Deborah, which is here regarded as "different from all the religious songs of victory in the history of the world," the author traces the development of the relations between YHVH and Israel from Shechem and Sinai through the writing prophets. In the Song of Deborah, the Decalogue and Joshua's address are found three articles of faith: God's leadership, the people's "loving" devotion and the demand for decision. In a chapter on The Great Tensions the writer discusses the rule of God and the rule of man, YHVH and Baal, and the struggle for revelation. The contributions of the writing prophets receive careful treatment. The significance of Jeremiah, Job and Deutero-Isaiah set forth in the concluding chapter under the heading The God of the Sufferers. The interpretations of Job

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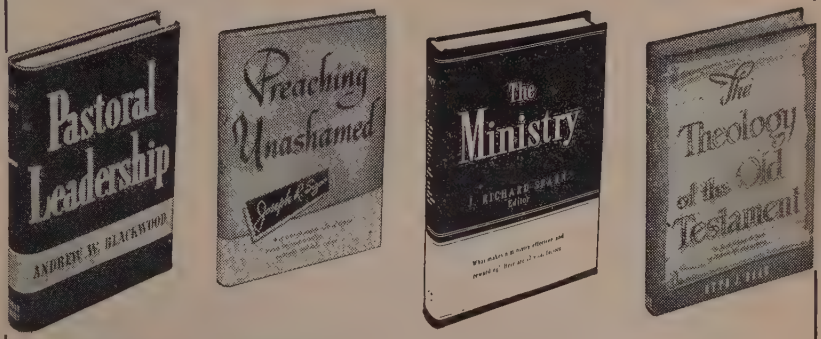

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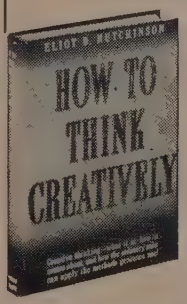

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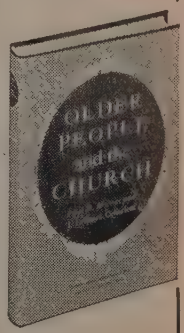

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Dr. Noss is Professor and Head of the Department of Philosophy at Franklin and Marshall College. An ordained minister of the Evangelical and Reformed Church, Dr. Noss at one time held a pastorate in that church. **$6.00**

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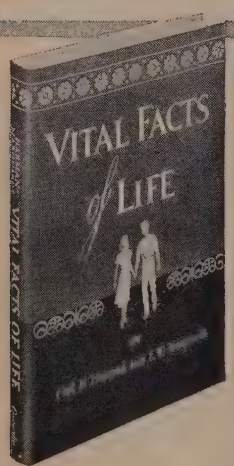

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and of the meaning of Isaiah 53 are of special interest.

While this work may lack popular appeal because of its style and the occasional excursions into technical questions of Old Testament scholarship, it is worthy of careful study.

Dr. Buber is professor of religious philosophy at the Hebrew University, Jerusalem.

J. C. P.

History of New Testament Times: With An Introduction to the Apocrypha, by Robert H. Pfeiffer. Harper & Brothers. 561 pages. $4.00.

Understanding the New Testament by Ian W. Fraser. Abingdon-Cokesbury Press. 160 pages. $1.75.

Interest in the history and literature of the New Testament and its era continues with no apparent abatement. Dr. Pfeiffer has now written a "companion volume" to his *Introduction to the Old Testament* which placed Biblical scholars so much in his debt eight years ago. This companion volume will be equally welcome. The title is well chosen and the material is arranged in two parts, indeed we have here two volumes in one.

Part I is a history of Judaism from 200 B.C. to 200 A.D., thus covering both the intertestamental years as well as the first two centuries of Christian activity. It deals with both Palestinian and Hellenistic Judaism. The treatment is quite comprehensive with ample attention to the cultural history in general.

Part II constitutes a critical introduction to the books of the Apocrypha, each book being dealt with in turn. The literary problems of origin, authorship, date, etc., are well treated and in most instances there is a discussion of the religious teaching.

On every page we are impressed that this is the work of a very careful and conscientious scholar. This is the most comprehensive study of its kind in English since the translation of Schurer's *Geschichte des Judischen Volkes*, a work now out of print. The Appendices include good bibliographies and indices.

Ian Fraser will be a new name to many readers and this volume will bring this New Zealander to the attention of people in this country. His book is a very readable introduction to the various New Testament books. In general he follows the conclusions of recent critical scholarship, although now and then he introduces suggestions which are distinctly his own and occasionally seems to incline to the older traditional interpretations. In a very concise manner he treats each book as to its authorship, purpose, date and place, and an analysis of its contents. It is one of the most interestingly written books in this field.

S. L.

St. Paul the Traveler and the Roman Citizen by Sir William Ramsey. Baker Book House. Grand Rapids, Michigan. 402 pages. $3.50.

The author of this book needs no introduction to students of the New Testament. The work of this prominent layman of the Church of Scotland and for a greater part of his life professor at Oxford University, has been viewed as one of the finest contributions of Bible study in the nineteenth century.

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As an acknowledged authority on the life of Paul and the history of the early church, Professor Ramsey's books have been for a long time out of print. Now for the first time in many years this book is now available.

There are three features of this scholar's work which have always appealed to the reviewer. In the first place, Ramsey was so familiar with the geography of his subject that he made his readers feel as if he were a personal guide leading them through the holy places of Scripture. Moreover, he always wrote in such a thorough manner that his readers saw the whole picture of his subject and not just fragments of it. Lastly, the writings of Ramsey, and this book particularly, possesses a sound intellectual tone together with a readable style.

The Baker Book House is to be commended in its reprinting of this book. It will be followed shortly with another volume of Ramsey: *The Cities of St. Paul, Their Influence on His Life and Thought.*

W. L. L.

In Our Image selected from the King James' Version by Houston Hart; thirty-two color paintings by Guy Rowe. Oxford University Press. 197 pages. $10.00.

This is certainly the most beautiful religious art book of this year—and of many a year. Among people where there is appreciation of both religion and art, where truth and beauty are treasured, *In Our Image* should be a favorite.

After spending hours with it, my main trouble with this book, as I put it down to write this review, is to restrain my growing enthusiasm for it.

I confess I picked it up with some misgivings, wondering if the type of brilliant, colored illustrations created by Guy Rowe, a commercial artist, after the manner of his portraits for *Time* magazine covers, was not too much of a modernization to be acceptable with Scripture. This distinguished American painter spent nearly four years reading and rereading the Old Testament in order to present these great Bible figures as living men, women and children, to make them emerge as real as one's self or one's neighbors. These years of intense occupation with his task and his thorough study of the Bible have resulted in thirty-two extraordinarily vivid and compelling portraits picturing more than 75 great Old Testament personalities that are more than just simply illustrations for twenty-six carefully-selected Old Testament narratives. The more one studies them, the more one feels that they are, more accurately, commentaries on the sacred text. They make use of a good deal of symbolism and a great amount of detail. The keenest Bible student will find himself turning often to the text to refresh his own memory. After a long time with this book, one is grateful that in a stroke of genius Guy Rowe has departed from traditional Biblical art to give us these Bible heroes and heroines in all their timelessness: Abraham, Joseph, Moses, Ruth, and others. "Today's faces, but they are also yesterday's and tomorrow's," writes Kent Cooper in the Foreword to *In Our Image.*

If these illustrations or thirty-two portraits are most extraordinary, what about the text? This collection of twenty-six narratives, beginning with the Creation, were selected by Houston Hart with the enthusiastic help of a group of noted clergymen. They retain all the beauty of the language of the King James' Version, with only those portions of text deleted which interrupt the progress of these thrilling and dramatic stories. The sacred text that remains is in the form of complete, enjoyable, inspirational, vivid story-pictures. They speak for themselves. Most easily read, and making their own clear impression, one catches in them, too, a likeness to one's self or to a situation familiar to one's own experience.

Who is Houston Hart who conceived the idea for *In Our Image* and selected and edited the narratives? A newspaper publisher, today publisher of the San Angelo, Texas, *Evening Standard* and *Standard Times*, for twelve years he served as director or vice-president of the Associated Press. He has been a lifelong reader of the Bible and has always felt that many others would like to read the Book, too, if they knew what to read and where to find it. *In Our Image* is the result of his desire to give the Bible to people that they may find the joy and inspiration he finds in reading the King James Version. This beautiful edition of Bible art and literature will make a significant gift to family and friends this Christmas; will be a welcome addition to any library, especially the minister's.

H-L. H. P.

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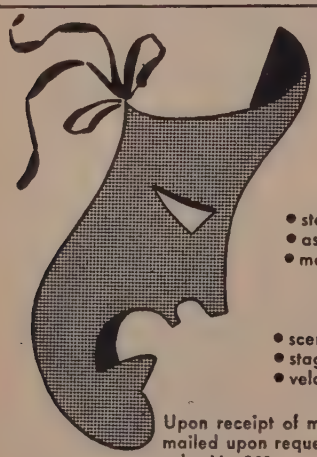

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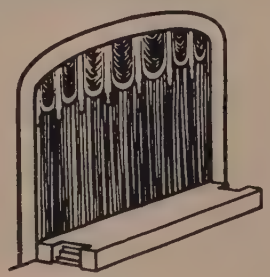

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Sermons

The Touch of the Master's Hand by Harold A. Cockburn. Fleming H. Revell Company. 128 pages. $1.50.

Here is a book of sermons from Scotland. Its author is known as the minister of St. Michael's Church, Dumfries, in the churchyard of which Robert Burns is buried. Dr. Cockburn has not been without previous contacts in America. He is a graduate of Union Theological Seminary, New York, and in World War II he came to the United States as a representative of the Ministry of Information of the British Government. During his stay here he preached in the Cathedral of St. John the Divine, in New York; the National Cathedral at Washington, and other important churches. Twice since then he has been in the United States as a special summer preacher at the Fifth Avenue Presbyterian Church, New York.

Dr. Cockburn's preface to this volume is an interesting and illuminating essay on homiletics. In distinguishing between a sermon and an essay he says: "A sermon, on the other hand, is a statement of fact provable not by logic, but by experience, and so persuasively advocated and so sincerely vouched for, the whole so diffused with emotional fervor that those hearing are convinced of its truth and are willing to accept it and build their lives upon it and shape their conduct by it." Another of his comments is that the sermon should be based upon the Bible. This is followed by three pages on sermon planning. One of his suggestions under this head is that if a sermon is to be effective for this generation it should not exceed twenty minutes. It is interesting to read Dr. Cockburn's sermons in the light of this discussion of his theories of preaching.

The book contains thirty-two sermons. Not for Sale, Modern Golden Calves, What Do I Get Out of It? A Fatal Demand, The Lost Appetite, Laughing at the Doctors, and Selling Outright or by Installments are among the arresting titles. These sermons are somewhat out of the beaten track. Their originality adds to their savor and helpfulness.

L. H. C.

The Indwelling Christ by George C. Pidgeon. Oxford University Press. 208 pages. $3.00.

The fourteen sermons in this book are a product of the closing months of the active ministry of the pastor of the Bloor Street Presbyterian Church in Toronto, Canada. The discourses are primarily expository and are based on the life and teachings of the Apostle Paul. In the preface Dr. Pidgeon says: "I have given the chief place to studies of some of his 'escapes,' or flights of insight and inspiration, in which he breaks away from his arguments and practical objects, and soars into the regions of ultimate truth." Among the titles are the following: the Indwelling Christ, the Human Basis of Spiritual Experience, St. Paul's Spiritual Illumination, the Word of the Cross, the Divine Society, and the Solidarity of the Race.

These sermons are not typical of the preaching of today. Frequently they

suggest that of Alexander Whyte, although they lack the note of ultra-sternness which characterized the messages of the great Edinburgh preacher. There is a sense in which they could not be called "timely." Some of them could have been preached in 1900 or earlier. This, however, is as much of a compliment as it is a criticism. They deal with moral and spiritual problems which are as old as the human race. As a result, they tie up with the life of modern man just as much as they might have done with that of his grandfather. It should also be remembered that Dr. Pidgeon's illustrations, whether they come from the past or present are illuminating, vital, and challenging.

The material in this book is a contribution to the vast amount of literature which has grown up about the great Apostle to the Gentiles. For this reason it will be of more than ordinary interest to the Bible student. To the plain man seeking spiritual guidance and edification there is much here that should be of high value. Furthermore, these sermons are recommended to preachers as examples of a type of genuinely helpful preaching which is not utilized with sufficient frequency.

Mention should also be made of the author's effective use of the writings of the supreme masters of English literature. Some of his quotations are out of the beaten track. As one reads them, he is inclined to wonder why others have not thought of their singular applicability to the issues of the life of the spirit.

L. H. C.

The Gospel of the King by F. B. Meyer. Baker Book House. 124 pages. $1.50.

F. B. Meyer of Christ Church, Westminster Bridge Road, London, was one of the great expository preachers of his day. In his preface to *The Gospel of the King* we read the following statement in regard to the ten sermons which it contains: "They are samples of the expository preaching which has been the staple of my ministry. How else could I have maintained freshness and interest through all these years? My people and I are now going through the Bible together, and these are samples of my method, such as it is."

Dr. Meyer published many books of sermons, which were once well-known on this side of the ocean, and there are some of us who still remember the addresses given at Northfield by this distinguished British preacher. The sermons in this book are typical of expository preaching at its best. They are fine examples of the application of biblical truth to life. And, as is sometimes the case with expository preaching, there are instances of laboring to teach lessons very remote from the basic material. Without a doubt we need more expository preaching from the present-day pulpit; these sermons are worth reading and studying both by preachers and laymen.

We find no statement either on the jacket or elsewhere to the effect that the material in this book was produced some years ago. Dr. Meyer died in 1929. Sermons twenty years old, or more, are not necessarily out of date. These most decidedly are not; yet the

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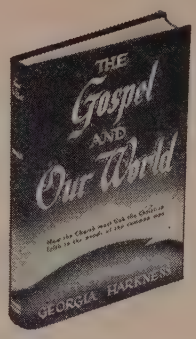

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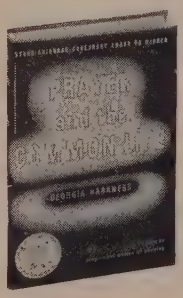

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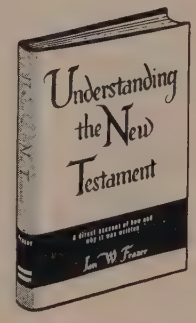

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L. H. C.

For This Cause by Pastors of the Evangelical Lutheran Church. Augsburg Publishing House. 311 pages. $2.75.

This is the third of three books of Trinity Sermons preached by pastors of the Evangelical Lutheran Church, its predecessors being *In Whom We Live* and *Teach Me Thy Paths.* These are typical conservative sermons fitting into the pattern of a given section of the church year. Of the twenty-seven discourses there are three each for the eighteenth through the twenty-sixth Sundays after Trinity. All of them are biblical, and most are expository. Although one finds in the book spots of pious terminology which seem to be marking time, the sermons are intelligent, practical and spiritual. The appeal is intrinsically individual rather than social, and now and then a definite evangelistic note is sounded.

The print is clear and the pages are attractive, but the book externally could have been made more appealing to the eye. As is the case with its predecessors, the name of the author of a given sermon does not appear at its head. Instead we find here the number of the chapter. Although this is a minor matter, it is out of line with the most convenient procedure in the manufacturing of books. It compels the reader to keep in unnecessarily close contact with the table of contents in order to know whose sermon he is reading.

It may be that in dealing with a book of this kind a reviewer should not pick out the sermons which appeal the most to him. Different individuals naturally make different choices. However, it can be said with assurance that anybody who begins to read the sermon on the Gift of Eternal Life by Sylvan R. Moe of Trinity Lutheran Church, Rapid City, South Dakota, will not be able to stop until he finishes it. The sermon entitled For Many Are Called But Few Chosen by N. Astrup Larsen of Decorah, Iowa, president of the Iowa District of the Evangelical Lutheran Church, is a singularly fine piece of exposition. Those Unprecedented Decisions by A. Henry Hetland, Lutheran pastor for students, Madison, Wisconsin, is original, readable, and challenging. There are other sermons which should be mentioned here, but the reader must select them for himself.

L. H. C.

Preaching to Youth

Story Sermons and Plans for the Junior Church by Marian Walter Gannaway. Abingdon-Cokesbury Press. 154 pages. $2.00.

What to do with the children Sundays at 11 is a problem of thousands of churches. A Jacksonville, Florida, minister's wife with Montana Normal training and prairie teaching reports her years of experience and conference with others with the junior church as the means of making Sunday morning worship meaningful to those who are from six to twelve years of age. Churches

in England have an afternoon youth church for their young people. Increasingly churches in America are trying junior church.

In her experimenting Mrs. Gannaway answers the objection to losing the family pew by giving the three summer months, the sacramental part of Communion Sundays, and two good junior choir concerts near Christmas and Easter as opportunities for family Sunday worshiping.

How to lead a junior church program is well outlined, goals to be sought and policies to avoid. Pastors, religious educators and Christian parents can profit from her pointers on program, choir and music leadership.

The 43 story sermons are religiously educating, most of them models of preaching to children. They read as Mrs. Gannaway voiced them, with the life and nuances of one who knows a telling story and how to tell it. Child-centered without being childish, up-to-date but not sensational, her treatment of the birds' migratory instinct, for example, answers the expectations aroused by the title, "I Love a Mystery," yet leaves the challenge of conscience. Her biographies of giants like Tyndale, George Washington Carver, janitor Jim, Lincoln and Bible worthies are exciting. She connects Key West's water supply with John 4:10.

Pastors and church school teachers will use these stories and pattern others by them. Public school teachers will find them effective vehicles of American culture and moral character. Parents will read them to children. And they will be a welcome Christmas present to many readers of junior-high age.

D. B. H.

Talks to Youth edited by Gordon C. Speer. Abingdon-Cokesbury Press. 127 pages. $1.50.

These eighteen talks by as many men popular with young people vary from expository sermonettes seeking decisions for Christ to addresses on religion in American democracy. Authors are a Jewish educator, the founder of Boys Town, a director of vocational guidance, and men like G. Ray Jordan, Ralph W. Sockman, Paul Sherer, J. Fort Newton and E. Crossley Hunter from twelve denominations.

To see how different speakers liked by them use (or don't use) the idiom of youth and the Bible is a real service to all who would show them their chances today. The two Chicago ministers lead to these challenges, "Youth, it is your day" and "You have more than you think"; but where Preston Bradley snaps into it rapidly with very recent history and is done, Harold Leonard Bowman expounds the Gospel miracle of feeding the 5,000 in his evangelistic call.

Most of the authors' materials are at first hand, and their talks are first class.

D. B. H.

Theology

Recovery of Man by F. R. Barry. Charles Scribner's Sons, 109 pages. $2.00.

The author of this little volume has been since 1941 the Bishop of Southwell. In 1946 he completed a book on this subject but upon reading it over decided not to have it published. When

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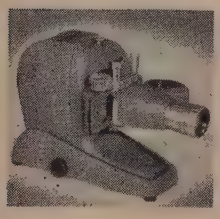

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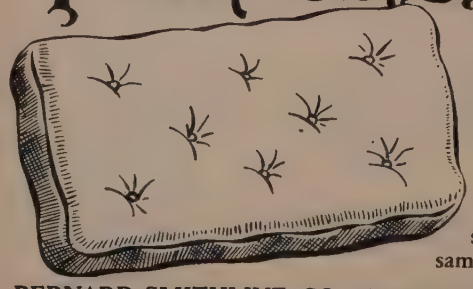

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he was asked to prepare materials for the Lambeth Conference on the subject of the Christian Doctrine of Man, he gathered so much material and became so enthused in his subject that this little volume was the result.

The purpose of this book is to defend the thesis and to make a claim for a humanist approach to the Christian interpretation of human nature. He believes — and the reviewer certainly agrees — that too much contemporary theology reveals an anti-humanist tendency which is incompatible with the genius of Christianity. In one sentence he insists again and again that Christianity is the real Humanism. Moreover, since the Church is entrusted with the Gospel, it is and must be the champion of man's cause.

Dr. Barry points out that our Western way of life is derived in part from the Graeco-Roman Humanism. Nevertheless this has been taken into and transformed by the distinctively Christian valuation of man as a child of God and heir of eternal life. He does not hold that "Western" and "Christian" are convertible terms. Nevertheless, there is such a thing as a Christian civilization, in the sense of a culture which has been nurtured and guided by the Christian religion. This civilization, the author contends, is now in danger and can only be saved by man preparing the cultural soil in which it can take root.

This is a challenging little book. It is a good contribution to strengthen our courage and faith in the preservation of our society. His thesis that the Church, with a "personalized" world-view and with God at its center, has an opportunity to provide this courage and faith, is a message which we cannot hear too often.

W. L. L.

The Faith Once Delivered by John Hess McComb. Fleming H. Revell Company. 126 pages. $1.50.

The fourteen messages of this book deal with some of the essential features of the Christian faith. One can sense the burden of the author to convey a comprehension of subjects he deems vital to a virile, yet simple, faith in Christ based on the fact that the Bible is the inspired Word of God.

Included in the subjects treated are Prayer, Peace of Mind, Providence, and Genuine Conversion. The style is orderly although somewhat terse. The author keeps to the point, and concludes each chapter with a concise summary of what precedes.

Here and there are misspellings and other indications of careless proofreading, but in general the book will stimulate the faith and devotion of not a few. Naturally, all will not be in entire agreement with the doctrinal viewpoints expressed, but there is much in the book that should be helpful to all.

F. J. C.

Church and Choir Music

Guideposts for the Church Musician, edited by Paul Swarm. Church Music Foundation, Decatur, Illinois. $10.00.

It is hard to describe this service; it is that rather than a book. First there is a large loose leafed binder. This one is a substantial affair which

must cost a good portion of the retail price of the entire service. Inside it are about four hundred pages of useful material for the choir director and leader. Different topics are easily located by plastic dividers. Let me see if I can give you the subjects of the various sections of the book. A: Minister of Music; AA: Lists training schools, short courses and books available for church musicians; AB: Improvision; AC: Contacts with the Clergy (see the July Directory issue of *Church Management;* AD: Contacts with the Profession; B: Organization; BA: Registration and Auditions; C: Materials and Equipment; CA: Musical Instruments; CB: Clerical Forms; DA: Rehearsal; E: Service Details; F: Repertoire. This gives recommended music for the year; G: Benefits to the Church. Included here is recommended music for weddings, funerals, etc. GA: The Church Year, a calendar for charting your own work runs through some pages; H: Benefits to the Choir Member, information on the composers of great religious music; I: Benefits to the Community (concerts and festivals); J: Successful Organizations. This section gives case studies of successful choirs; K: The Choir Manuel, methods of conducting and training the choir.

The editor of the book, or service as it should be called, is the director of music in the First Baptist Church, Decatur, Illinois, where he has four outstanding church choirs. The work itself is the culmination of ten years of labor to bring together under single covers the reference material which is helpful to organists and directors. The result is an unusual volume which should have a place in every church which takes its music seriously.

The Church Music Foundation which publishes and sponsors the work is a non-profit organization seeking to render a service to the churches. Its work is to be commended and its product used. One of the best things about the book is that the editor does not consider it a finished product. He expects other choir leaders to help him make it a better service and there are pages for suggestions to be sent to him for further supplements and editions.

W. H. L.

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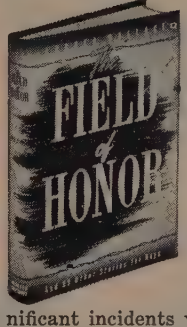

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Biographical Sermon for November

Robert Louis Stevenson—Scotch Romancer

By Thomas H. Warner

And he said unto me, My grace is sufficient for thee; for my power is fulfilled in weakness. — II Corinthians 12:9.

ROBERT LOUIS STEVENSON was born at Edinburgh, November 13, 1850. He died December 4, 1894. Stevenson's father was a civil engineer. Robert came from a family of lighthouse builders. He inherited weak lungs and general physical disability from his mother. She taught him to love poetry.

His "covenanting" nurse, Cummie, instilled in him a great terror of hell. She told him cards were "the devil's books." They used to pray together that he and his parents might not be doomed for playing whist.

An interesting incident is told about Stevenson's parents. Once, when they were in London, they found they had a check for one hundred pounds. So they decided to have a splurge in Paris. After a few days there they could not find the check, and so had to hurry back to England. On reaching home, they found the check among their papers, uncashed.

Stevenson entered Edinburgh University with the intention of becoming an engineer like his father. He was known there as "Velvet Coat," because he always wore one. A writer says: "In his smooth pale face the eyes were the most striking feature, being a deep brown and set extraordinarily far apart. Normally they had a shy, quick glance, but when he was moved they seemed to blaze."

Stevenson soon gave up his intention of becoming an engineer and decided to become a barrister. He was admitted to the bar in 1875, but he never practiced.

Stevenson had an early bent toward literature. In this he was encouraged by prominent men of letters he met in London. While in his twenties he wrote *An Inland Voyage and Travels of a Donkey*, a series of sketches which revealed an exquisite art. He also wrote some of his best essays about that time.

Stevenson did a lot of foreign travel. In 1876, in an art colony near Paris, he met an American, Mrs. Osbourne. He followed her to America and she became his wife. He spent two years in California, writing occasionally, but he was greatly handicapped by poor health.

Success first came to Stevenson in

1883 with the publication of *Treasure Island.* In 1886, *Dr. Jekyll and Mr. Hyde* was published, and later, *Kidnapped, Daniel Balfour* and *The Master of Ballantrae.*

In spite of lifelong physical suffering Stevenson published an average of 400 pages a year for twenty years. He wrote to Meredith: "For fourteen years I have not had a day's real health, I have awakened sick and gone to bed weary. . . . I have written in bed and out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam from weakness."

His prose tales often came to him in dreams. "In the small hours, one morning," writes his wife, "I was awakened by cries of horror from Louis. Thinking he had a nightmare I awakened him. He said angrily, 'Why did you awaken me? I was dreaming a fine bogey tale.' That was *Dr. Jekyll and Mr. Hyde.*"

When Stevenson was a discontented student at Edinburgh, the Premier of New Zealand spent an evening with his father. He talked about the Samoan Islands until the boy was "sick to go there." This desire was gratified in 1888 when the Stevensons located at Valima on the island of Upolu.

Stevenson won the devotion of the Samoans. He used to visit the leper settlement, and play croquet with the children. He was advised to wear gloves to prevent infection, but he refused as it might remind the children of their affliction.

When the European powers imprisoned Mataafa, one of the chiefs, Stevenson visited him and other political prisoners, bringing them tobacco and other gifts. When they were released, they voluntarily built a wide road up to his house, and they made him a chief of one of the tribes. When Stevenson died a group of picked natives bore the coffin to the place of interment on the mountain top.

On the evening of December 3, 1894, Stevenson, then forty-four, wrote out a burial service for himself. The next day he "spent in writing his *Weir of Hermiston,* a day full of life and gayety," then "suddenly fainted and died a short time afterwards," surrounded by his family and a few Samoans who formed part of the clan of which he was chief. The Union Jack that flew over the house was hauled down and laid over the body.

He had chosen the spot where he wished to be buried, a ledge on a mountain top overlooking the ocean. Subsequently a large tomb of Samoan design was built over the grave. On one side of the tomb is a bronze plate bearing in Samoan Ruth's speech to Naomi

(Turn to page 74)

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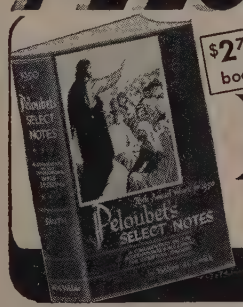
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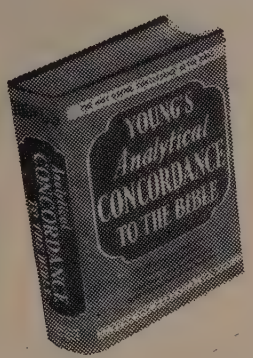
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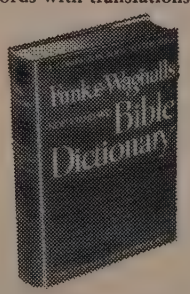
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by Harold F. Carr

Harold F. Carr

WHEN WE search for the actual impetus for a good sermon we often think in terms of an ideal. If we could have what we want what would we want? If we were as good as we should be what would we do and be? Why not preach out of the difficulties and defeats too? The late Dr. Stidger talked about preaching out of the overflow. It was more than a jest when he said to friends that he sometimes preached out of the undertow.

REGARDING OUR READING

Planned reading is profitable. Of course one runs into a good idea now and then even in the funnies. Far more inspiring is the reading which clusters around some search we are making. Let us search for a basic idea or an urgent question.

Then let us ask librarians, fellow ministers and others where there are comments in great literature. Supposing the question is "Could loyalty to Christ actually change a person? If so, how?"

In theology one would study the theories of redemption and salvation. In the New Testament one would read what changes happened to people who met Jesus. What would the references in great literature be?

Then one ought to scan a pile of modern magazines for stories of changed people. What changed? And are there any great short stories dealing with the theme?

One doesn't need much of an outline to start. Classifications will appear. Questions and contrasts will show up.

IN A MANNER OF SPEAKING

One of my favorite preachers surprises me every time he quits preaching. I do not mean that he preaches so long that I can scarcely count my blessings when he desists. He holds my attention admirably. Just when I am all attention and right in there with him he stops. Now he's too artistic to be blunt or rude. He just quits.

Some ministers preserve enough of the old-fashioned elocution to think that there should be an introduction, three points and a conclusion. The conclusion is a summary or an appeal. At any rate the listeners know that when a certain type of forensics begin the end is not far off.

There is something far worse than these: To have a speaker promise me he would quit and then not do it. "Now one more illustration and I close," whereupon he launches into two or three stories leading up to what he had dangled before us as a sign of release.

All I know about conclusions is that they should be planned. Whether the listeners should be able to see the end before the end I do not know.

PREACHING IN DECEMBER

Some sermons in December ought to be sheer joy. We do not always have to challenge and provoke and stimulate. A sermon is a part of a service of worship. Its art and beauty are important. The full value of the sermon cannot be told by answering the question "Now just how much of the sermon do you remember?" Feeling, beauty, earnestness, joy and many other qualities may be included.

I've heard of more than one minister who steeped himself in poetry before writing sermons or before delivering them and then did not quote poetry. They just absorbed the strength and color and inspiration of the inspired lines.

We do not need to be direct all the while. If we are thinking mainly of the Christmas messages and meanings the result of our thinking, worshiping and rejoicing will be right.

If we take the New Testament accounts, the literature which has been inspired since, the music, the poetry and the worship material, we can ask, "What are the qualities of spirit which go into these expressions? What are the words, the deeper meanings, the events which stand out?" Perhaps it will be helpful to take some of the great Christian stories and try to rewrite them using modern settings and people. What we find out by doing this may be a start for a sermon.

A BASIC IDEA

There is a national interest in the Great Books Reading Courses. The Uni-

versity of Chicago had the books printed. Discussion groups have been formed in libraries, churches and clubs. A special technique has been employed. Hearing from enthusiasts who have encountered a new thrill in thinking has brought one idea for better sermons.

It is a temptation to take from a given book the quotations and the illustrations which cohere to our previous convictions and ideas.

The books as printed, and as used, by these discussion groups have some basic questions printed inside the front covers. The readers are to read for great ideas which they are to consider in the light of modern living.

A NEW LIGHT

*The Religious Revolt Against Reason** by L. Harold De Wolf, professor of systematic theology in Boston University, shows the spirit which all of us need. He differs with one group of theologians and philosophers. He makes sure that we do not lose one whit of their contribution. Then he adds what he can.

He speaks of reason and faith, the charges against reason and then gives "reason's defense." "Only by the union of reason and faith in the service of God can we hope both to know the Truth and to be free. For God is the ground of our reason, the source of our knowledge and the only hope of our salvation." Thus does he reason righteously.

*Harper & Brothers.

WALKING WITH THE GREAT

During the depression some honest preachers were caused to do quite a little walking by *The Autobiography of Lincoln Steffens.** They borrowed this large book and returned it promptly. Then they wanted to read it again. They trudged back to the library and got on the waiting list. Recent editions are much lower in price.

The late Lincoln Steffens was a reporter. On the last page of the book he drew a baby, signifying that he ended his study about where he began. He did not claim to be able to find meaning in what he observed.

He knew many great men. His chapters on them, his capacity for being where things happened, along with his superlative writing skill make this one of the most stimulating books I've read. Last sentence: "And as for the world in general, all that was or is or ever will be wrong with that is my — our thinking about it."

One of the early chapters in the book has been published separately for youth. It has to do with wanting a pony for a Christmas present.

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What is the difference between reporting and preaching about an event? What is there in the chapters about the Sermon on the Mount which makes us feel pretty faulty about our faith? He tried to get the courts to practice the teaching of the great sermon. He would have succeeded but for the preachers crying for vengeance. Even the litigants were ready.

THINGS THAT DO NOT CHANGE

The lake where I spend my summer vacations is almost divided into two sections by a narrow channel about two hundred yards wide. Down the lake just beyond the narrow channel, in line with it as one steers his boat from the smaller end of the lake toward the big bayou and the open waters of Lake Michigan, there stands a great elm tree called Pilot Elm. Many things about the shore line have changed through the years, but Pilot Elm has stood sturdy and steadfast through them all. Each summer I see it, and each time I am reminded of its faithfulness as a changeless guide. And every man and woman whose trust in God has lasted through three score and ten years is like that. They do not realize it, perhaps would deny that it can possibly be true of them, but pilot elms they are of enduring things of God, witnesses to the things that do not change through the changing years. From *The Whereabouts of God* by Peter H. Pleune; Abingdon-Cokesbury Press.

"Light" has from time immemorial been recognized as a symbol of God's presence. In the Christian religion especially the use of lighted lamps and candles to signify the spiritual light brought to the world by Christ, goes back to the early days of the Church's history.

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Biographical Sermon for November

(From page 71)

(Ruth 1:16), and on the other side another plate with Stevenson's own *Requiem* in English.

Was Stevenson a Christian? H. J. Cowell has written a book *Robert Louis Stevenson,* in which he defends him from a flood of detraction against him as a man and an author. He unhesitatingly claims Stevenson as a Christian.

He quotes the statements of two women missionaries who knew Stevenson in Samoa. One, a Mrs. Clarke, wrote to his mother, "So few knew your son's best side — his Christian character." In another letter she wrote, "I knew him better than most people, and I am sure he was a Christian." The other missionary, Mrs. Newell, said Robert Louis Stevenson "was certainly a religious man, though not in the conventional way."

Mr. Cowell writes: "We find plenty of evidence in Stevenson's books for the judgment that his Christianity was not conventional. Little, if any, reference is made to Christian doctrine, whilst much is said of generosity, of judgment and action, of the duty of happiness, of the necessity of fighting on against difficulties. . . . Few can doubt that he was a helper of the weak, a succourer of the distressed, judged by the measurement of conduct his life shows qualities we can all praise."

At first Stevenson underestimated the missionaries. But this was replaced by glowing admiration for them. After meeting James Chalmers he said: "I have become a terrible missionaryite."

Stevenson came more and more to recognize the unseen guidance of God. He made this confession: "I came about like a well-handled ship. There stood at the wheel that unknown steersman whom we call God."

The Roman Catholics claim that Stevenson leaned to Catholicism, "and if he had lived a little longer he would have become a convert." This claim has been completely disposed of.

Stevenson's *Requiem* reveals the attitude he assumed when he faced death.

Under the wide and starry sky,
Dig the grave and let me lie,
Gladly did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be,
Home is the sailor, home from sea,
And the hunter home from the hill.

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THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Sometimes the Minister's Family Is Right

by Evelyn Bridwell

NEVER just right! Ministers' families, and especially we wives have harped on this tune so long that it has become threadbare. In places it is so thin that the barbs prick some of the more spirited ones of us!

Surely I am not the only mistress of the parsonage who does not feel that ministers' families are expected to be more than human. Perhaps, however, we who do not have a grievance to air, do not get before the reading eye of the public so often because good news and happy experiences never make sensational newspaper or magazine copy. Or perhaps our complaining sisters have bewailed their lot so loudly that their parishioners have come to think that criticism and humiliating charity is the accepted treatment to bestow upon the parsonage as a whole.

The children of many ministers feel a deep sense of inadequacy and inferiority because they are taught around their own fireside that, in the eyes of the community "The Preacher is Never Just Right." Worse still, many of them have born and bred in them the idea that they are little more than objects of charity! Small wonder that some of them assume a superior, independent air to hide, if possible, this intolerable sense of being "different." Small wonder that some of them stoop to acts which shame their sensitive natures, simply to prove that they are as human as the gang.

A minister is worthy of his hire, and if he works diligently at his job, neither he nor his family need worry about the "hire." I once read an article written by one of my sisters of the parsonage in which she related that the church board wished to increase their pastor's small salary by a few hundred dollars. Her good husband refused by saying that he did not need it, for the Lord would supply the parsonage needs. To this the board replied, "But we may not always have a minister with as much faith as you have." Might that minister have been limiting God's provision for him? Could he have been not only hindering the progress of his Church, but also blighting his children's lives by causing them to live on a lower standard of living than was necessary?

Ministers' children need to feel that their security and their very livelihood is earned as a direct result of work done by their father in his parish. Not that the very food they eat and the clothes they wear are gifts of charity from some benevolent parishioner.

Not only is a minister worthy of his hire, but when the hearts of the people are warmed their purse-strings are loose; and they will bring into God's storehouse funds to adequately support the minister, and enough extra to expand God's kingdom. Let us stop teaching our children that they are little more than wards of the congregation.

Furthermore, let us stop "jumping the stick of custom" which some minister's wife first jumped decades ago. We are not sheep that we must follow in the exact steps of some long forgotten leader. Rather we are each a shepherdess in her own right! Let us not go into a new community with any idea of being able to do the same things in the same manner that any other

(Turn to next page)

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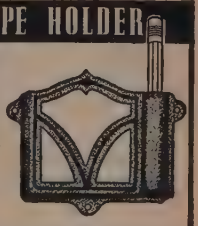

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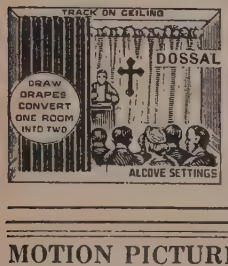

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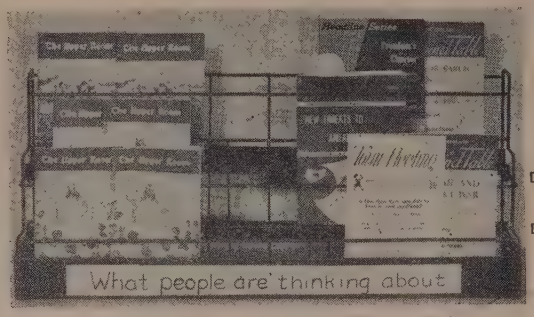

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Thanksgiving and Christmas

Verses by Belle S. Mooney

Thanksgiving

We walk, dear God, the consecrated way
In faith with Thee on this Thanksgiving Day.
Inspired by trust, in reverence implored
Beseech we with exalted proud accord
Thy blessing on our loved ones and our long
Relentless fight with infamy and wrong.
Make brave our hearts within us 'til we see
The vision of that Peace which is to be;
And sanctify on this Thanksgiving Day
Our worship and our will to hope and pray.

On Christmas Eve

On Christmas Eve
The glad hours weave
Into the homing heart
In sacred peace a part
Of hallowed art.

On Christmas Eve
We fondly cleave
To friendships staunch and true
And faithfully renew
Old ties and new.

On Christmas Eve
Oh let us leave
Old sorrows to be lined
With memories refined
And gently kind.

On Christmas Eve —
On this dear Christmas Eve.

Christmas Tree

Like precious jewels in human souls impearled
Spread now your fragrant boughs around the world
And fling—Oh tinseled tree—your message winging
Through all the wide and starry Heavens singing
'Til all the far horizons hear
That peace is ever near and dear
To all who truly wish to seek it
And forthrightly will to keep it.
Still shines, Oh man, the silent star.
Look steadfast to that light afar,
Like hill-tops reaching toward the sun
'Til silenced is the world's last gun.

* * *

The Minister's Family

(From page 75)

minister's wife did them. Our people will be refreshed by a new personality attacking old tasks in a new manner.

The theory that "the minister's wife should be a good, conscientious member, serving her Church as any other good lay member does," has carried the writer through seventeen years in various parsonages. If anyone has the distorted idea that the pastor's wife is also a salaried worker on the Church staff, a word or two tactfully spoken will soon point out the fallacy of this worn-out idea. No one will resent it.

Parsonage mothers have a full-time job if they keep the home atmosphere conducive to heart-warming sermons and effective pastoral work. If we accomplish this one aim, train our children to be a credit to the church and the community, and support the program of the church, we will have no time to direct the affairs of the whole parish. The congregation will be highly pleased, and our own families will be proud to be inhabitants of the parsonage. The rewards of such labors are gratifying, indeed!

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MORE INFORMATION ON SCRIVEN

Additional information has recently come to light regarding the life and work of Joseph Scriven, author of the world-famous hymn "What a Friend We Have in Jesus." These few facts, which the writer of an article on this subject in the April, 1949 issue of this magazine was unable to obtain on a personal visit to the Scriven grave and shrine in the summer of 1947, reveal that the poet was engaged to Miss Eliza Catherine Roche, only daughter of Lieut. Andrew Roche of the Royal Navy. She contracted tuberculosis and died in 1860, before their scheduled wedding. Also, the lay-minister's so-called poverty was due entirely to the fact that he gave all his private income away to the needy and the poor whom he considered in more urgent need than himself. Hymnologists who delve into the past will be interested in these statements, as historians concern themselves with such minutiae and pride themselves on keeping names and dates in accordance with discoverable facts.

MINISTER ESTABLISHES "ATHLETES' VILLAGE" FOR BOYS

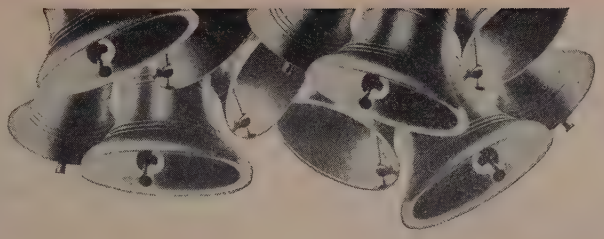
Hendersonville, North Carolina—An "athletes' village," which will seek to provide youngsters with an environment backed by Christian ideals and teachings, was opened about two miles east of here by the Rev. C. E. (Stoney) Jackson, director of the Christian Athletes Foundation.

The "village" at present consists of one building. It came into official being with the arrival from South Carolina of three boys who will make their home there.

The house boasts ten rooms, with double deck bunks, a chapel, kitchen, dining room and living room. What was formerly a huge sleeping porch has been made over into an athletic room for boxing and gym work.

Mr. Jackson hopes the "village" will be the forerunner of a series spread across the nation. The population of the villages will be held to a maximum of twelve boys, so that individual attention may be given to each. Mr. Jackson said his villages should not be regarded as "homes for underprivileged boys" since such a designation has a tendency to give the youngsters an inferiority complex.

A program for the boys at the village here has already been worked out. It calls for them to rise early for morning prayers and then have breakfast at 7:30 a. m. After that they go to school in Hendersonville until three in the afternoon.



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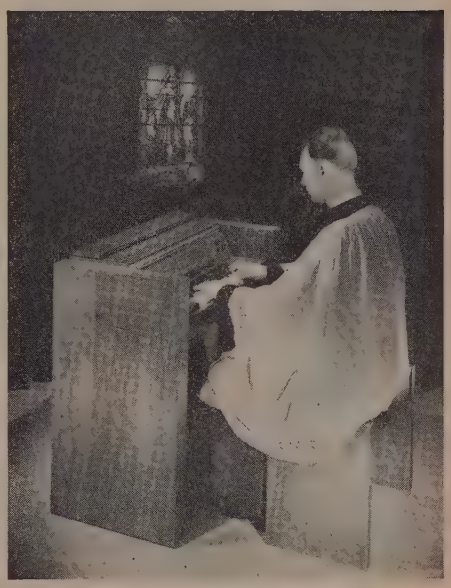

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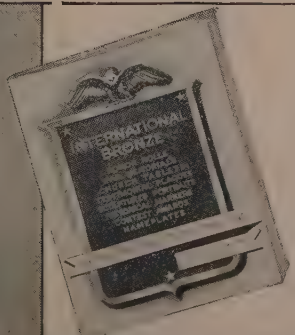

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Restrictions Against Churches In Land Titles

by Arthur L. H. Street

AN IOWA church desires to build upon a lot, but an examination of the title shows that the promoters of the real estate subdivision in which the lot lies imposed a condition that lots in the subdivision be used for "residences" only. We are asked to discuss what the courts have decided on the following questions:

1. Is such a restriction invalid as being against the public interest?

2. Can one nearby property owner block use of the lot if an overwhelming majority of the neighbors are willing to waive enforcement of the restriction?

3. Is the restriction abrogated by a zoning ordinance which permits the erection of churches in the district?

4. Can a church building be regarded as a "residence" and thereby coming within the title restriction?

1. Such a restriction, it seems, is not necessarily invalid as being against the public interest. If the restriction were to apply to so broad an area as to practically ban establishment of a church from a large residential district, it might be annulled by a court, where a similar restriction in a smaller area would be permitted to stand.

Summarizing court decisions covering the validity of building restrictions imposed in land titles generally, and citing the cases involving churches which we interpolate in the quoted matter, a standard legal treatise (26 Corpus Juris Secundum, pp. 508 et seq.) says:

"Since restrictions on the use of land are repugnant to trade and commerce" —Union Missionary Baptist Church v. Fyke, 179 Okla. Sup. Ct. Rep. 102, 64 Pac. 2d 1203—"contrary to the well recognized business policy of the country, and in derogation of common law, . . . conditions, or covenants or limitations, restricting the use of property, are not favored in law," citing Rombauer v. Compton Heights Christian Church, 321 Mo. Sup. Ct. Rep. 1, 40 S. W. 2d 545. "However, they may create a property right," citing the Oklahoma case above mentioned, "and where the intention of the parties is clear in their creation, and they are confined within reasonable bounds," citing Johnson v. Mt. Baker Park Presbyterian Church, 113 Wash. Sup. Ct. Rep. 458, 194 Pac. 536, and Christ's Meth. Ch. v. Macklanburg, 198 Okla. 297, "and are not against public policy or unlawful character, they will be upheld, . . . including provisions restricting the land to residential purposes," citing the Washington decision, and Matthews v. First Christian Church, St. Louis, 355 Mo. Sup. Ct. 627, 163 S. W. 2d 1024. "Restrictions must not be against public policy, and where they

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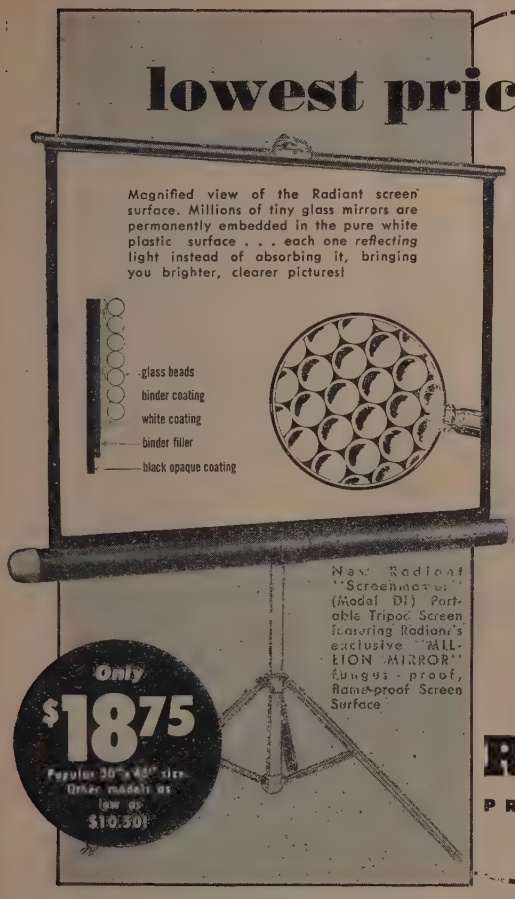
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are not for the benefit of some individual or of the public, they are contrary to public policy and void." But enforcement of a restriction will not "be prevented because the land will be more valuable without the restriction," citing the case of Second Reformed Protestant (Dutch) Church v. Town of Flatbush, 221 N. Y. S. 396, 220 App. Div. 244, affirming 216 N. Y. S. 616, 217 Misc. 493.

A decision of the Texas Supreme Court (Waggoner v. Floral Heights Baptist Church, 116 Tex. 187, 288 S. W. 129, 131) shows that while a church is not a "nuisance" in a broad sense it may be so located as to violate the rights of nearby property owners. The court said: "Like any other edifice or structure, however lawful in purpose and use ordinarily, it may become unlawful. The place of its location, and the time and manner of its use, may be such, under the circumstances, as to constitute *that interference with the rights of others as to become in law a nuisance.*" One of the intermediate appellate courts of Texas — the Court of Civil Appeals—recently reaffirmed that rule of law (Assembly of God Church of Tahoka v. Bradley, 196 S. W. 2d 696).

2. As to the right of one owner of many nearby property owners to balk use of a lot, it is said at 26 Corpus Juris Secundum, p. 567: "The willingness of some lot owners in a subdivision to waive a building restriction is not binding on others who insist on its strict observance, but the fact that most of the interested persons waive enforcement thereof may be considered on the question of another's right" to sue. "A restriction may be modified or terminated by the consent of all who are affected by it but it can be released only by all of the grantees of platted lots for whose benefit it was imposed," citing Christ's Methodist Church v. Macklanberg, 198 Okla. Sup. Ct. 297, 177 Pac. 2d 1008.

3. The third question is answered by the statement at 26 Corpus Juris Secundum, 577: "A valid restriction upon the use of real property which in no way threatens or endangers the safety, health, comfort, or general welfare of the community is neither nullified nor superseded by the adoption or enactment of a zoning ordinance." The obvious reason is an ordinance can not take away from a property owner a contract right he has to prevent use of an adjacent lot in violation of a title restriction.

4. We know of no authority for so far stretching the word "residence" as to bring a church within the meaning of that term.

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There are more Clarin steel folding chairs in institutional service than any other make.

BOYS RUN OWN CHURCH

At the Country Church of Talbert, California, a 22-year-old serves as co-pastor and the entire congregation is made up of boys.

The church got its start in 1942 when the "Rev." Bob Campbell and a group of Christian youngsters acquired the tiny church building, which was abandoned three years earlier by farmers who found it more convenient to drive to nearby towns for Sunday services.

Campbell, a former accountant, and the boys bought the building for $750 and became co-founders of the new church. Everybody was soon busy with the organization of a Sunday school and the formation of a youth orchestra.

Shortly after, a group of parents volunteered to serve as an advisory board of trustees, but grown-ups have no part in the services of the church, which are carried on by the boys themselves. Campbell is more advisor and teacher than minister in the usual sense.

Pastoral duties are shared by John Lawrence, youth pastor, now twenty-two. Assistant pastors are Rudy Story, who is blind, and Gordon Harris, both eighteen. The latter two also serve as song leader and musical director, respectively.

Center of activity at the little church is the orchestra, which has an average membership of about 65 youngsters, ranging in age from eight to twenty-two. The orchestra has had more than 200 boys to draw from during the seven years the church has been in existence.

The young people have always shared their music with other churches, regardless of denomination. At first they played at nearby churches, but then they branched out, travelling to more distant California communities.

They took their music across the nation this past summer, using three station wagons to carry twenty-seven boys and their instruments. In twenty-eight days they presented thirty-eight concerts in eighteen states. Youngest of the boys on the tour was Norman McCurry, who is just eight years old.

Regular activities at the rural church include combined Sunday school and church services on Sundays, Bible study classes once a week, regular picnics during the summer months, and rehearsals for the orchestra, and vocal groups.

Alton M. Brooks, a widely-travelled missionary, became interested in the Country Church and, prior to his death last April, established a foundation to aid in Christian education for young people who merited recommendation

(Turn to page 83)

NEW PRODUCTS DEPARTMENT

Here are some new ideas for various departments of your church work. If you are interested in learning more about any of these address a note to the editor of *Church Management* giving the number of item which interests you.

* * *

EFFICIENCY IN CHURCH RECORDS

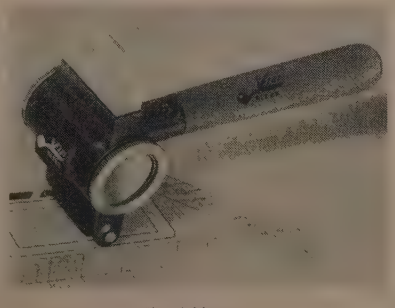
There are some mighty good record books for churches. They cost very little and many churches have found them satisfactory. Some of the larger churches have felt that they are inadequate and have invested in visible record systems which are quite complete and most satisfactory. Of course, the cost is in proportion to the quality of the filing case and the effectiveness of the card.

We have recently seen a new system which seems to offer the efficiency of the visible card, but at a price the average church can afford. It is a visible card index with a steel cabinet. The cabinet is wider than the usual filing case so that without the great depth it can provide for a great many family and individual cards. Records on members, family activity and financial records can be filed in this single unit.

The Cabinet

The record system is supplemented with a very clever one-hand addressing system. The name stencil is patched into the record card. When the little addresser is pressed over the patch an effective, legible address is made. It is simple to address the envelopes as the statement is being typed.

The cost is somewhere between that of the two systems mentioned above. Small cabinets, with handles for carrying between the church and the financial secretary's home will accommodate all the records necessary in a church of two to three hundred members. If interested, ask about New Product No. 11493.



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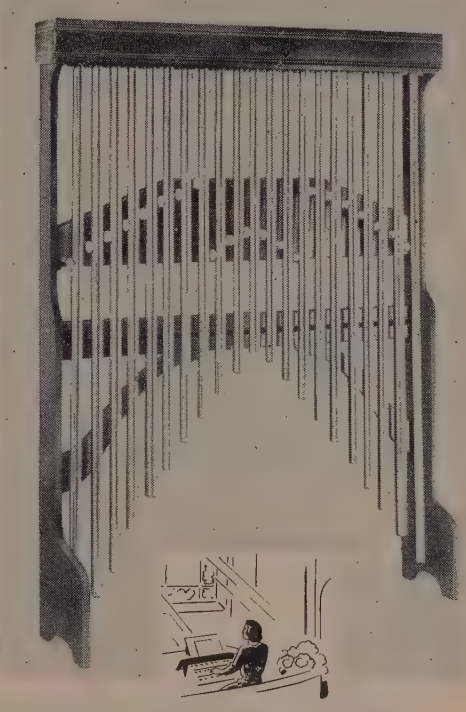

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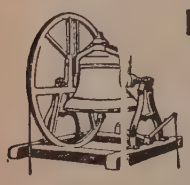
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BIBLE INSTRUCTION BY STEREOSCOPE

Here is a natural for the children's classrooms. Bible stories become interesting. These beautiful little black plastic stereoscopes cost but $1.50 each. A set of six views costs fifty cents. Many sets are now available and more are being produced all the time. They cover both Old Testament and New Testament. Pictures are in full color. The stereoscope gives the striking, three-dimentional pictures. The investment in six or a dozen of these little stereoscopes, with pictures to illustrate the church school lessons will create interest. Ask for information about New Product No. 11491.

GOLDEN KEYS TO THE KINGDOM

This is a very clever device to create interest in the Bible. A minister who had found his adult congregation interested told us about it. It is a disc which comes in two sizes: 7½" and 4¼". Around the outer edge are listed important Bible facts. There are fifty on the Old Testament and fifty on the New Testament on the reverse side. A revolving arrow points to the facts. As it does, so the scripture reference, where the fact is found appears in a slot in the head of the arrow. The larger disc which sells for one dollar is printed in four colors; the smaller one which sells for fifty cents has the same design in two colors. It's a novelty but it is appealing and instructive. If interested ask for New Product No. 11492.

THE HILLS OF BETHLEHEM

Here is a wall paper which depicts "The Hills of Bethlehem." It has been designed by Carl Fuchs, well known German-American muralist and portrait painter. It is printed in oil colors, on fine washable paper. It is washable and will last indefinitely. The complete scene comes in ten sections, each 40 inches wide by 80 inches high. The price is approximately twelve dollars per section or $105 for a complete set of the ten. It is recommended for churches, studies and, especially, for educational rooms. Both because of its reliable reproduction and beauty of execution it will be appreciated in any room where the Bible is studied or respected. If interested ask for information on New Product No. 11494.

Boys Run Own Church

(From page 80)

from the adult board of trustees.

Character and desire for Christian education are the only qualifications. Income from the foundation provides $500 a year scholarships for as many as eighteen students annually.—RNS.

CHRISTMAS GIFTS FOR FINGERTIPS THAT SEE

Christmas is coming—the season we associate with the happiness of children. The John Milton Society is concerned with particular children—those without sight. To add to their Christmas pleasure the society has prepared special books in Braille for their eager fingertips to read. Each publication is designed to bring that most precious of all gifts—the revelation of God's love. A list of titles and prices follow:

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Song of Our Syrian Guest	.50
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Prayers for Older Children	.50
A Book of Religious Poems	1.00
A one year's subscription to *Discovery* (special offer) (a magazine for boys and girls)	5.00

When you are preparing your list of those to whom you will send Christmas gifts remember to include a blind child. Send your gift through the John Milton Society, 156 Fifth Avenue, New York 10, New York. And send it before Christmas.

RECORDINGS FOR LITTLE CHILDREN

The Standard Publishing Company has released two more sets of Bible stories for little children. There are three 6½" records in a set. The cutting is in plastic which has been placed over color pictures on cardboard. The result is that they appeal to the eye as well as the ear. They sell for $1.05 per set.

Both stories and songs are included in the discs. Volume or set 3 offers Ruth, Jacob's Ladder, Good-Night Song, Joseph and His Brother, and Daniel in the Lion's Den. Set four includes The Shepherds of Bethlehem, Shepherds Worship the Baby Jesus, The Good Samaritan, a Gift for Jesus, Praise Him and Jesus Loves Me.

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New York—Church people should associate more frequently with those who, religiously, do not speak their language.

This advice was given by Mrs. Frank G. Brooks, of Mt. Vernon, Iowa, national president of the Women's Division of Christian Service of the Methodist Church, to a mass meeting of Methodist ministers and laymen here.

"Should we meet the parents of our children's friends," she declared, "we would, in many cases, discover their religion to be secularism, spelled with a capital 'S.'"

Mrs. Brooks was one of several denominational leaders who took part in the launching of a preaching and teaching endeavor to be carried on by Methodist churches. The movement is part of the Methodist four-year Advance for Christ and His Church.—RNS.

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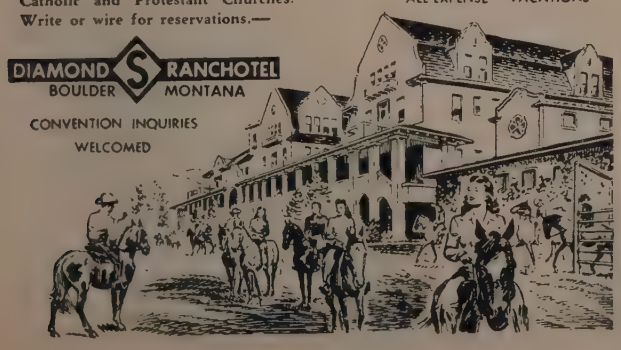

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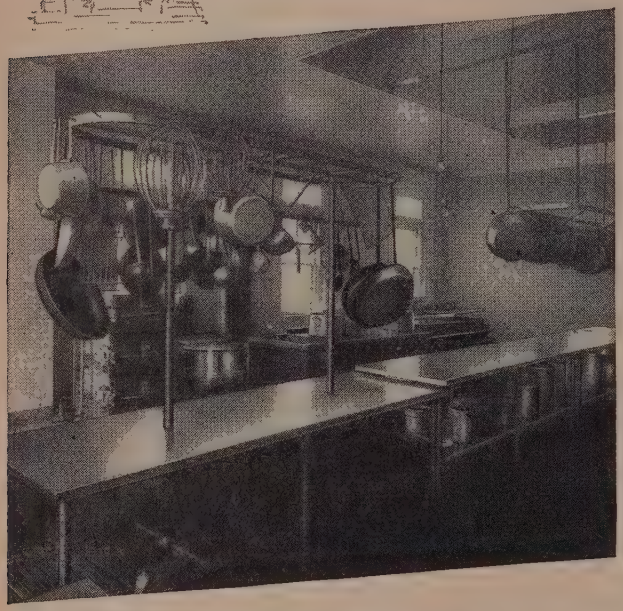

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Editorials

(From page 8)

morrow." A sympathetic person will be able to learn the purpose of the call and make the proper notations for the minister.

Most of these part-time office assistants seem to be women with some experience. Because of home obligations they are not available for full-time work. They have an interest in the church and are glad to serve in this way. They are usually paid on an hourly basis at the rate being paid in business. We think it important that they are paid and not permitted to serve without compensation. We quite agree with this reader that the part-time worker—for one, two or three days a week, can lighten the load on the minister and make him available for many calls otherwise impossible.

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STATEMENT FOR INCOME TAX REPORT

We have recently seen a statement form issued by a local church to its contributors at the end of the year which tells the amount of money which each has contributed to the church during the calendar year. It is suggested that this be attached to the contributor's annual income tax statement to verify the gifts to the church and so secure exemption on his income to that extent. Inasmuch as the Department of Internal Revenue is checking church contributions reported this seems a mighty sensible idea.

On this particular form there appears on the reverse side a table which shows the actual cost to the contributor for each dollar given to the church and to charity. In the smaller income brackets the church dollar really costs the contributor but 87c while the savings in taxes is 13s; in the larger income groups the savings are proportionately higher. If one has an income of $100,000 per year the actual cost of the dollar contributed to the church is but 23c. This table is very suggestive and if released at the end of the year should aid in securing larger church pledges. If interested in this statement form ask for New Products No. 11496.

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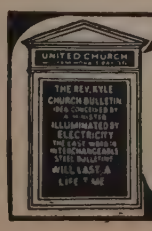

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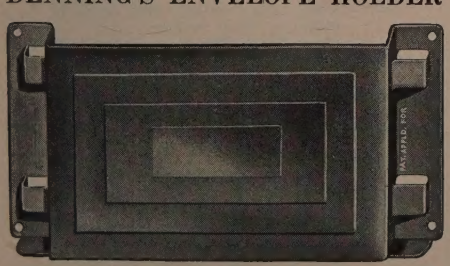

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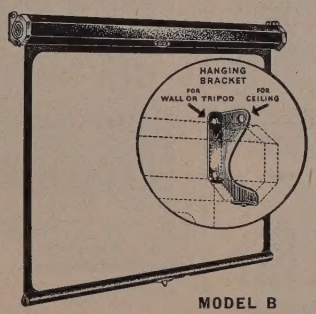

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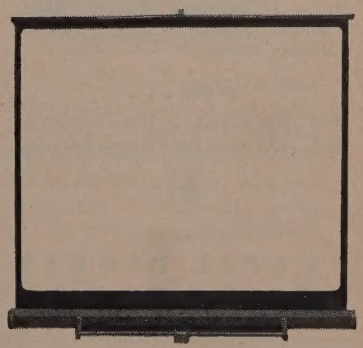

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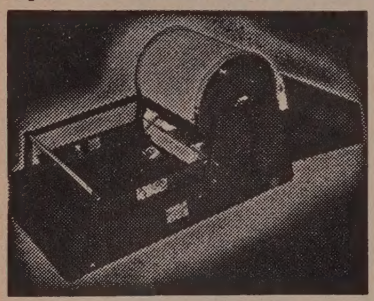

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Advertisers' Index

Page

A
Abingdon-Cokesbury Press.....51, 61, 66, 69
Almy & Son, Inc., C. M..... 36
American Prophetic League, Inc..... 88
American Seating Company..... 54
American Sunday School Union..... 72
Anchor Post Products, Inc..... 31
Architectural Bronze & Aluminum Corp..... 36
Arkansas Organ Company..... 84
Arrow Letter Service..... 71
Artcraft Theatre Equipment Co..... 64
Ashtabula Sign Company..... 72
Austin Organs, Inc..... 84

B
Baldwin Piano Company.....Second Cover
Beach Instrument Corporation..... 5
Bell & Howell Company.....Third Cover
Bentley & Simon, Inc..... 72
Bernard-Smithline Company..... 68
Biehl, B. F..... 88
Bond Slide Company..... 36
Broadman Press, The..... 57
Brotherhood Mutual Life Insurance Co..... 65

C
Camden Artcraft Company..... 76
Cathedral Films, Inc..... 47
Central School of Religion..... 72
Chair Company of America..... 75
Chicago Theological Seminary, The..... 43
Church Attendance, Inc..... 75
Church-Craft Pictures..... 73
Church Film Service..... 76
Church Management, Inc.....79, 86
Church World Press, Inc..... 19
Clarin Manufacturing Co..... 80
Clark Company, Inc., W. L.....50, 90
Collegiate Cap & Gown Company..... 75
Concordia Publishing House..... 62
Cotrell & Leonard, Inc..... 46
Cox Sons & Vining, Inc..... 88

D
Da-Lite Screen Company, Inc..... 89
Davenport & Son, Inc., A. C..... 39
Deagan, Inc., J. C..... 81
DeLong Seating Company, Inc..... 53
Demand & Associates, H. P..... 74
DeMoulin Brothers & Company..... 82
Denning Manufacturing Co..... 89
Diamond S. Ranchotel..... 85
Dick Company, A. B..... 29
Dietz, William H..... 47
Dry Hotels..... 76

E
Eastern Baptist Theological Seminary..... 46
Ecclesiastical Art Press..... 88
Eden Publishing House..... 30
Endicott Church Furniture..... 58

F
Falls Specialty Company..... 82
Funk & Wagnalls Company..... 71

G
Gabel, George D..... 46
Geissler, Inc., R..... 53
Goodenough & Woglom Company..... 88
Gospel Pencil Company..... 82
Greiwe, Inc..... 30

H
Hageman, Dr. A. C..... 76
Halley, H. H..... 58
Hammond Instrument Company..... 6
Hammond Publishing Company..... 34
Harper & Brothers..... 63
Hillgreen, Lane & Company..... 85
Hope Publishing Company.....Back Cover

I
Ideals Publishing Company..... 57
International Bronze Tablet Company, Inc... 77
Institutional Cinema Service, Inc..... 57

J
Judson Press, The.....55, 59, 75

K
Keck, Henry—Stained Glass Studio..... 82
Kilgen Organ Company..... 84
Krogmann, John—Artist..... 82
Kundtz Company, The Theodor..... 36

Page

L
Lamb Studios, The J. & R..... 55

M
Maas Organ Company..... 22
Macmillan Company, The.....62, 64, 69
Mailers' Equipment Company..... 41
Magnetic Corporation of America..... 35
Malz, C. M..... 87
Maple City Stamping Company..... 89
Meierjohan-Wengler..... 26
Meneely Bell Company..... 82
Miller Organ Company, The R. R..... 84
Ministers Life & Casualty Union..... 25
Mitchell Manufacturing Company..... 48
Moller, Inc., M. P..... 84
Monroe Company, The..... 78
Moore Company, E. R..... 76
Morehouse-Gorham Company..... 65
Morrison Recording Laboratories..... 66
Movie-Mite Corporation..... 54

N
National Bible Press..... 48
National Church Goods Supply Company..... 82
National Religious Press, The..... 33
New Castle Products..... 51
North American Electric Lamp Company..... 53
Northup Products Company..... 56
Novelty Lighting Corporation..... 80

O
Official Films..... 85
Ossit Church Furniture Company..... 34

P
Page Fence Association..... 23
Payne-Spiers Studios, Inc..... 72
Pick Company, Inc., Albert..... 86
Pinaire Press..... 75
Pittsburgh Stained Glass Studios..... 82
Presbyterian Ministers' Fund..... 41
Prince George Hotel..... 55
Pro-Del Industries, Inc..... 88
Pulpit Digest..... 90

R
Radiant Manufacturing Corporation..... 79
Rambusch Decorating Company..... 50
Rauland-Borg Corporation..... 18
Raymond, Chester A..... 84
Ready-Jell Manufacturing Company, Inc..... 49
Redington & Company, J. P.....52, 83
Religious Book Club, The..... 42
Remington Rand, Inc..... 17
Revell Company, Fleming H..... 3

S
Schantz Organ Company..... 84
Schulmerich Electronics, Inc..... 37
Schultz, Robert R..... 84
Scribner's Sons, Charles..... 67
Society for Visual Education, Inc..... 68
Spalding Publishers..... 87
Spencer Studios, Inc..... 56
Standard Publishing Company, The..... 26
Stromberg-Carlson Company..... 77
Sudbury Brass Goods Company..... 56

T
Tabernacle Publishing Company..... 21
Thales Company..... 38

U
United States Bronze Sign Company..... 43
Universal Rack Makers..... 76
Upper Room, The..... 70

V
Vari-Color Duplicator Company..... 90
Viewlex, Inc..... 83
Vogel-Peterson Company..... 38

W
Ward Company, The C. E..... 56
Wells Organizations, Inc..... 70
White Manufacturing Company, A. L..... 88
Whittemore Associates, Inc..... 45
Wicks Organ Company..... 84
Wilde Company, W. A.....63, 71
Will & Baumer Candle Company..... 74
Willsie Company, Paul A..... 49
Winters Specialty Company..... 87
Woolverton Printing Company..... 88
Wright Manufacturing Company..... 27
Wurlitzer Company, The Rudolph..... 59

Z
Zondervan Publishing House..... 52

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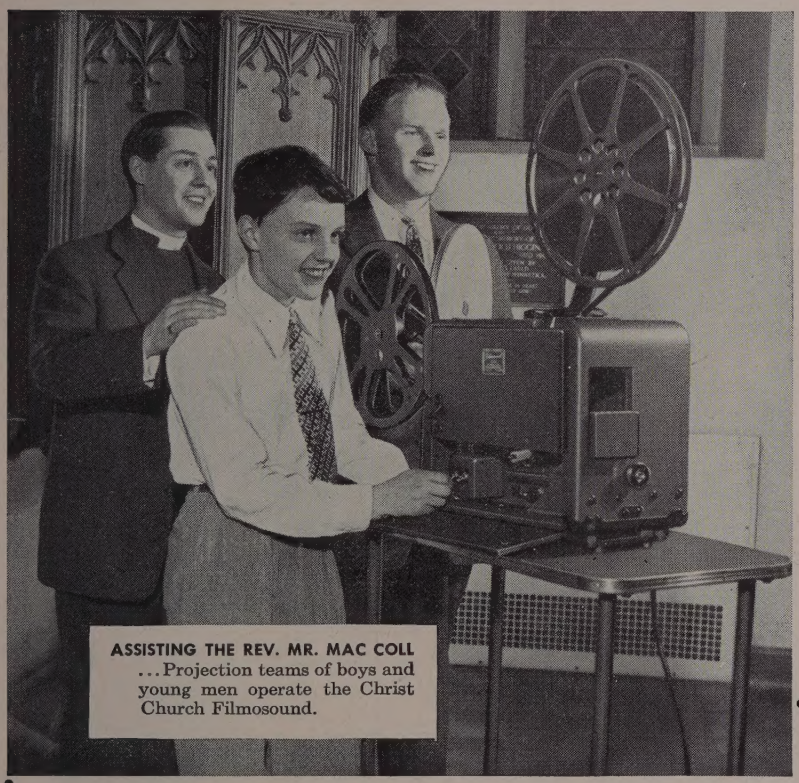

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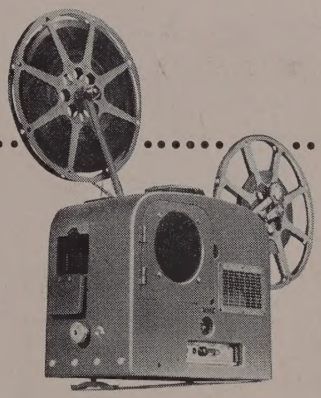

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